VOLUME XXXV.

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Extracts from letters received by Madame Beavelt.

Baldwinsville, N. Y. May 19, 1850. "I have tried your way of washing, and think it the easiest way that can be got up." ELIJAH ARMSTRONG.

Woodstown, N. J. May 27, 1850. "My wife is much pleased with your method of washing on account of the great saving of labor and the better appearance of the clothes." DAVID DAVIS.

LADIES LIKE IT.

East Wareham, Mass. May 23d, 1850. "I have tried your method of washing, and am very much pleased with it. It is better than I expected. On account of ill-health, I had been unable to do my family washing until I procured your circular. Now I do it with ease. I recommend your plan to all my neighbors." Mrs. RUFUS E. HOLMES.

Somers Point, N. J., May 28, 1850. "I have tried your system of Washing, and am perfectly satisfied that it will do all you say in your advertisement." Mrs. B. ORUM.

CLERGYMEN RECOMMEND IT.

Madame Beavelt,— Chili Center, N. Y. Aug. 19, 1850. "Some weeks since I received one of your pamphlets, and tried your plan to our satisfaction. I also gave one of our lady neighbors, who has a large wash, some of the preparation, and she was PERFECTLY DELIGHTED with it."

"Madame,— Havanna, Mason Co., Ill., Aug. 23, 1850. "We have tried your System of Easy Washing, and find it to do well. We think all will like to adopt it." Rev. SAMUEL SMITH. Rev. WM. ELLSWORTH.

Springfield, Ohio, Aug. 24, 1850. "I have tried your System of Easy Washing, and find it all you recommend it." ROBERT REED.

Annville, Penn., June 5, 1850. "We have tried your recipe for washing, and it has met our most sanguine expectations. We must admit that it is a most valuable recipe." T. ASHBEAN, JOHN BEAN, Jr.

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☞ When subscribers change their places of residence, and wish to have the direction of their papers altered accordingly, they should send the name of the town where they formerly resided, as well as the one to which they wish the paper to be directed—as it often happens that two or more of our subscribers are of the same name, and annoying mistakes have occurred in consequence.

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# THE PURITAN RECORDER.

WOODBRIDGE, MOORE & CO., PROPRIETORS. BOSTON, THURSDAY, NOVEMBER 14, 1850. VOLUME XXXV.—NUMBER 46.

Prof Gibbs

## Religious Articles & Selections.

FOR THE PURITAN RECORDER.

### MISSIONARY REMINISCENCES.—No. 1.

It is now about fifteen years, since the company of missionaries to which the writer belonged, sailed from Boston, to join the missions in Turkey and Syria. There have been many changes since that time. The Missionary Rooms were then in Cornhill. The lamented Armstrong had then just taken his seat among the Secretaries of the Board. Of our company, consisting of six persons, no one remains in the missionary field. Some have returned home, and others have passed on to that land from whence there is no return. Of the three stations that then belonged to the Syrian Mission, two have been discontinued. But the mission, after a season of depression, has been blessed with prosperity and success, and is now enlarging its operations, and reaching forth its arms to the north and north-east, to shake hands, as it were, with its sister missions in Armenia and Persia. The mission to Turkey, as it was then called, was intended for both Greeks and Armenians. But our labors for the former nation have nearly ceased. The voice seems to have been uttered respecting them—"they are joined to their idols, let them alone." The mission to the Armenians, after passing through the fires of persecution and trial, has, for a few years past, met with a degree of success, which few who were then intimately acquainted with it, ever anticipated.

With our voyage across the Atlantic, our taking leave of friends, and all the heart holds dear on earth,—the hills and shores of our native land receding and fading from our view, never, probably, to be looked upon again,—the discomforts, and, in my case, the distresses of a sea-voyage,—the storms and billows, and then the calms,—the novelties and brilliant scenes of old ocean,—with these I will not weary the reader. But we will hasten to the shores of the Old World. And the first sight of it, forcibly reminded us of the work yet to be done in the cause in which we were enlisted,—the cause of Him who is the Prince of Peace, and the Light of the world. The points on the coast of Europe that first met our eyes—St. Vincent, Trafalgar, Gibraltar—have each been made famous as the scenes of martial conflict.

When we entered the Straits of Gibraltar, it was evening. We were sailing over a smooth sea and before a light breeze, literally a zephyr,—the full moon, lately risen, hung directly over the Straits before us, and a few flying clouds served only as mirrors for the moonlight, and as ornaments of the evening sky. It was a scene I shall never forget. On our right extended the dark outline of the coast of Africa,—of suffering, bleeding Africa, which Christian nations have so long conspired to make their victim, and for which Christian philanthropists have yet much to do, ere their obligations to her are discharged. We now saw her, dressed in the gloom of night, and we thought of the darkness more gloomy than that of night, that had so long hung over her unhappy children.

Soon we saw on our left a point slowly rising out of the sea: it was the Rock of Gibraltar. As we drew near, it rose a high and bold promontory, wearing a look of menace and defiance to all who should approach with hostile intent. It stood, still and silent, looking down upon the waters that lay sleeping beneath. It once, indeed, resounded with the din of war, the roar of the cannonade, kept up for days and nights together. But now all this has passed away: the bones of thousands of warriors lay buried in the depths below, and the silence of death prevailed around.

As we afterwards sailed over the waters of the Mediterranean, we at first passed along the coast of Spain, so near as to distinguish its vineyards and farm-houses scattered over its undulating surface, and then approached the African coast, in sight of the top of Mount Atlas, and the region around Algiers. Sicily next rose to view, with picturesque little islands near its coast, and the snow-capped Etna in the distance. The only smoke we could see arising from its crater, was what our imaginations could manufacture out of a passing cloud. Then sailing by Malta, we came to the waters that the Apostle Paul sailed over, and were, like him, "driven up and down in Adria," as we encountered a constant head-wind for several days. Then after sailing along the classical shores of Greece, and running the gauntlet through the islands and rocks of the Archipelago, we came to the last act of the drama of our own life, which consisted of the most furious gale we had experienced during the voyage. Though the day we were scudding along under double reefed topsails, the wind literally howling as it rushed through the rigging of our vessel, the billows rising on one side of us mountain-high, while on the other yawned a chasm of equal depth. It was the Sabbath,—but not a day of rest, except as we were enabled calmly to rest our hopes in God to uphold us in all our perils. It was near evening that we passed the island of Ipsara, noted for the massacre of its inhabitants by the Turks, during the war of the Greek revolution. The next morning found us sailing under a clear sky, and with a light breeze, into the beautiful Bay of Smyrna.

As we approached the city, we were met by a boat or caik, in which were seated three Turks,—the first specimens we saw of the followers of Mohammed. As we passed them, they turned their heads towards us, in slow and surly mood, as if it were too much pains or too much condescension to give us a fair and honest look. The act was a true expression of the bigotry and the sluggishness that mark their race. On landing, we were cordially received by our missionary friends, and rejoiced to find ourselves safe on *terra firma* again. We were now on missionary ground, and upon ground, too, of peculiar interest, from its sacred associations. Here was one of the seven churches of Asia, and the residence for a time of the Apostle John. But "the church in Smyrna," is no longer one of "the seven golden candlesticks." Those who were "rich in good works," and "faithful unto death," have long since passed away, and "they which say they are Jews, and are not, but are the synagogue of Satan," are all that remain. Superstition and sin have for centuries ruled over this people, and those who have borne the Christian name, have done so in mockery, as a ground to rest their hopes of heaven upon, while greedily pursuing their ways of evil.

How different, in almost every thing, is this land from our own America! Here we meet the haughty, turbaned Turk, the brisk and noisy Greek, the money-loving Jew, the stately, bell-capped Armenian. Every one speaks a different language, but all their languages are to us equally unintelligible: some of them are smooth and flowing, like the voice of the babbling brook; others abound in gutturals and rough consonants, resembling—I hardly know what, unless it be the rattling of wheels over the pavements,—at least there was some such resemblance, when they talked in a vehement and vociferating strain, and many of them together, as they often do, around the wharves and market-places.

We stopped about twelve days in Smyrna, visiting the schools, the churches, and the various curiosities of the town, when our missionary company divided, and we who were destined for the Turkish mission, sailed in an English steamer for Constantinople.

W. C.

### FIRST DECLININGS.

He that will find his house in good repair, must stop every chink as soon as discovered; and he that will keep his heart, must not let a vain thought be long neglected; the serpent of heart apostacy is best killed in the egg of a small remission of care. Oh! if many poor decayed Christians had looked to their hearts in time, they had never come to that sad pass they now are in! We may say of heart-neglects, as the apostle doth of vain babblings, that they increase to more and more ungodliness. Little sins neglected will become great and unconquerable: the greatest crocodile once lay in an egg; the greatest oak was once but an acorn. The firing of a small train of powder may blow up all, by leading to a greater quantity. Men little think what a proud, vain, wanton or worldly thought may grow to; behold how great a matter a little fire kindles!—*Christian Visitor, St. John's Paper.*

FOR THE PURITAN RECORDER.

### A PRESENT WANT.

We want more *seeking of Divine influence upon the souls of men.*

That influence is to be *sought*, if we would have the benefits of it: and therefore, for all the reasons, for which we should desire it, we should seek it.

If we may judge of the amount of that seeking among our ministers and churches, by the appearance of our religious newspapers, which probably we justly may, there is far less of it than there should be. Neither editorials, nor communications in these papers, indicate due earnestness in this matter.

The example of the apostles authorises us to seek the gift of the Holy Spirit *much*. When they had received the promise of that gift, they "went up into an upper room," and "continued with one accord in prayer and supplication." Doubtless their prayer was, that they might receive the promised gift, and be prepared to act aright when it should come.

God "will be inquired of" to do for us, what he has promised that he will do. As at first he promised to give the Holy Spirit to the apostles and their fellow Christians, so he has promised to pour out his Spirit "upon all flesh" in the latter days: and as they sought the blessing promised them in earnest, and continued in prayer, so may we seek that which is promised to us.

*Are we seeking that blessing now with earnestness corresponding to its importance?*

*Do our religious Editors use their influence to have it thus sought?*

*Do our ministers all seek it, and persuade their hearers to seek it, thus?*

*Do our church members seek it thus?*

How vast is that importance! Here are *millions* of people in our country now unconverted, and going in the way of eternal woe: millions that have knowledge of the gospel, and are thus prepared to be moved by the Spirit to embrace the offer of salvation by Christ. If the Spirit is not given, they perish: If the gift is sought and received in such measures as God authorises us to ask and expect, a large proportion of them, or all, will be saved. Look at eternity; and how vast the object becomes! the eternal weal or woe of millions!

And we need their help to save the heathen; we want them to exert their influence in favor of religion in their families and neighborhoods; we desire their voices to swell the song of everlasting praise to God and the Lamb.

Are there not reasons which should move us to seek the increase of Divine influence among men with intense and ceaseless earnestness? Have we not encouragement to do it? During the last twelve months God has done much for us: And are we made thereby more feeble to seek his blessing?

Christian reader, let us seek great spiritual blessings from our Almighty and Gracious God.

I. T.

### WHAT MUST IT BE TO BE THERE!

We speak of the realms of the blest,
Of that country so bright and so fair,
And oft are its glories confess'd;
But what must it be to be there!

We speak of its pathways of gold,
And its walls decked with jewels most rare;
Of its wonders and pleasures untold;
But what must it be to be there!

We speak of its freedom from sin,
From sorrow, temptation, and care;
From trials without and within;
But what must it be to be there!

We speak of its service of love,
Of the robes which the glorified wear,
Of the Church of the First-born above;
But what must it be to be there!

Then let us, 'midst pleasure and wo,
Still for heaven our spirits prepare;
And shortly we also shall know,
And feel what it is to be there!

[Anon.

### WE SHALL LIVE FOREVER.

There is in the hearts of men a testimony they shall live forever; a voice that echoes through futurity; a sense that they shall see strange things in another world; thoughts that wander through eternity, and find no resting-place. This is a fragment of God's image, a shattered remnant of his immortality, and it is there to testify against us; for if it had been perfect, nothing would be more delightful than to think that we should live forever; to look forward into brighter scenes, and rejoice in the glory that should be revealed. All the gold of Arabia would not be worth one hour's excursion of the mind of man into the regions of futurity.—Forever and forever would his mind be reaching forward, and dwelling with fondness upon the thought, that never, from age to age, when time should be no more, should he cease from being. The pleasures of the spirits that walk to and fro in the light of God's countenance, and circle his throne rejoicing, would crowd his fancy and delight his hopes. Visions of celestial happiness would visit him in dreams of the night, and, compared with the dim and distant perspective of eternity, all earthly things would seem "weary, stale, flat, and unprofitable."

But what is the fact? Let every man judge himself, how his natural heart shrinks from the contemplation of a future state of being; how he shudders to look into eternity, as into some dreary and bottomless pit. What a cold and dismal thing does immortality appear; and what a refreshment it is to his spirits to withdraw his thoughts from the consideration, and return to his beloved earth! And then, only observe with what eagerness and desperation he gives up soul and body to the pursuit of things which he knows full well will soon be to him as if they had never been.—And yet this man, if you were to ask him the question, would tell you that he expected to live forever; and that, when his body was mouldering in the dust from which it was taken, his soul would plunge into an ocean of spirits without bottom, and without shore.—This he would tell you gravely, as a matter of course. And then only observe him for one week, or for one day, or for this day, which has been sanctified to immortal purposes, and you will find his cares, his hopes, his fears, his wishes, his affections, busied and bustling about this little span of earth, and the little measure of time which he occupies, and death finds this immortal being making playthings of sand, and carries him away from them all, into a land where they shall all be forgotten.—*Wolfe.*

### ROMANISM AND THE REFORMATION.

From the time when the barbarians overran the Western empire to the time of the revival of letters, the influence of the Church of Rome had been generally favorable to science, to civilization, and to good government; but, during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what England and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation,—the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality,—in Switzerland, from a Roman Catholic to a Protestant canton,—in Ireland, from a Roman Catholic to a Protestant county,—finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception will, when examined, be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic church, during several generations, possessed so little authority as in France.

*British Banner.*

### GEMS OF POETRY.

TIME GONE.

The minute past, the moment o'er,
Nor men nor angels can restore!

UNSANCTIFIED LEARNING.

Your learning, like the lunar beam, affords
Light, but not heat. It leaves you undevout,
Frozen at heart, while speculation shines.

THE GRAVE.

I like that ancient Saxon phrase which calls
The burial ground "God's acre." It is just;
It consecrates each grave within its walls,
And breathes a benison o'er the sleeping dust.

ADORATION.

This is the time when, most divine to hear,
The voice of Adoration rouses me,
As with a choral's trump: and high upborne,
Yea, mingling with the choir, I seem to view
The vision of the heavenly multitude,
Who hymned the song of peace o'er Bethlehem's fields.

RESIGNATION.

Welcome alike the crown, or cross,
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death. I leave it all to thee alone,
Father, thy only will be done.

DEATH.

I'm fading slowly, slowly as the day
Fades into even and the quiet night;
But with the body's sinking and decay,
The spirit gathers new and holy light;
A brief, brief time and I shall be at rest;
Forever sheltered on the Saviour's breast.

DIVINE POWER.

When Egypt's king God's chosen tribes pursued,
In crystal walls the admiring waters stood;
When through the desert wild they took their way,
The rocks relented and poured forth a sea.
What limits can Almighty goodness know,
When seas can harden, and when rocks can flow?

REDEMPTION.

Redemption! 'twas creation more sublime;
Redemption! 'twas the labor of the skies;
Far more than labor,—it was Death in heaven.
A truth so strange, 'twere bold to think it true,
If not far bolder still to disbelieve.

### THE LIGHT OF NATURE.

The celebrated Mr Hume wrote an essay on the sufficiency of the light of Nature; and the no less celebrated Robertson wrote on the necessity of Revelation, and the insufficiency of the light of Nature.—Hume came one evening to visit Robertson, and the evening was spent in conversing on this subject. The friends of both were present; and it is said that Robertson reasoned with unaccustomed clearness and power. Whether Hume was convinced by his reasonings, or not, we cannot tell; but at any rate he did not acknowledge his convictions. Hume was very much of a gentleman; and as he was about to depart, bowed politely to those in the room, while, as he retired through the door, Robertson took the light to show him the way. Hume was still facing the door: "O, sir," said he to Robertson, "I find the light of Nature always sufficient;" and he continued, "Pray don't trouble [illegible] try, he stumbled over something concealed, and pitched down stairs into the street. Robertson ran after him with a light; and as he held it over him, whispered softly and cunningly, "You had better have a little light from above, friend Hume." And raising him up, he bade him good night, and returned to his friends.

### THE GLORY TO BE REVEALED.

Dr. Arnold very strikingly remarks, "Men forget what they were in their youth, or at best only partially remember it; it is hard even for those whose memories are strongest and lively, to put themselves exactly into the same position in which they stood as boys; they can scarcely fancy that there was once a time when they cared so much for pleasures and troubles which now seem so trifling. And it may be, that if we rise hereafter to angels' stature; if wisdom be ours such as we dream not of; if, being counted worthy to know God as he is, the poorness of all created pleasures shall be revealed to us, flashing upon our uncreated spirits like light—it may be that we shall then feel it as hard to fancy how we could have cared for what we now deem most important; how twenty years, more or less, taken from this span of our earthly life; how being parted for a few years, more or less, from those dear friends with whom we are now united forever—how this could have seemed of any importance to beings born for immortality. It is quite reasonable to suppose that the interests of manhood will hereafter appear to us just as insignificant: I ought rather to say ten thousand times more so, than the interests of our boyish years seem to us now."

VESTIGES. The trail of the Serpent is seen all over the earth, yet it is in the midst of many a luxuriant harvest, many a cluster of trees whose boughs are bending under the most delicious fruits, many a group of plants and flowers, vigorous with the growth of earth and adorned with the beauty of heaven! Oh, Serpent, what wouldst thou not have done if permitted! Oh, Mercy and Goodness, what hast thou forborne to do, though greatly provoked! Whom then should the children of men love and serve? the malignant Destroyer, or the God whose abounding goodness crowns all the works of his hand, and that under all the provokings of sin?—*Southern Presbyterian.*

GOLD AND GOD. There is something forcible in the anecdote told of a distinguished preacher, who not being able to make any impression upon a man's understanding, wrote the word God on a piece of paper. "Do you see that?" said he to the individual.—"Yes." He then covered the word with a piece of gold. "Do you see it *now?*" The effect was startling. The man saw at once what had shut his eyes to all that was true and beautiful in the world, and most worthy of his devotion.

## Doctrinal.

FOR THE PURITAN RECORDER.

### AN OBJECTION TO ELECTION ANSWERED.

The objection is, that the doctrine implies that *only a few* will be saved.

But what is the proof of this assertion? Does the doctrine assert this? It says nothing about the number; it merely asserts that God has chosen some unto salvation. This implies, necessarily, that all are not included, for to chose, is to take part of a whole; but how does it follow that the number is small—including only a few?

But what does the objector mean by a few? Does he mean a number actually small? The Bible assures us to the contrary, affirming that the number will be beyond the power of human computation. "After this I beheld, and lo! a great multitude, which *no man could number*, of all nations, and kindred, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes and palms in their hands."

Or does the objector mean a number comparatively small, that is, a number small in proportion to the whole posterity of Adam, to be assembled at the day of judgment?

Perhaps the Bible does not expressly state any thing to determine the relative numbers of the finally saved and the finally lost. But careful investigators of the Word of God have formed a satisfactory opinion that the number of the saved will be vastly greater than the number lost; because, during the long period of the Millennium, the thousand years which are, perhaps, to be a thousand ages, universal holiness will prevail, and from the earth's immense population, thousands and hundreds of thousands of happy souls will enter the abodes of the blessed every moment that passes.

Perhaps it might here be said by the objector,—"Thus far in the world and up to the present day, a vast majority of men seem to have died in impenitence, and a vast majority of those now alive, are still in the bonds of iniquity." Alas! there is too much truth in this, but where is its force as an objection to the doctrine of election? Does the objector mean, that because so many have lived and died in sin, and, of course, were not elected, therefore, others who repent and believe are not elected? But this would be just the absurdity of saying that more are elected because all are not elected.

Or does the objector mean that, so far as we know from past observation what the election of God has done,—it has taken but a minority, and left the majority of men in sin? But this is to admit the truth of the doctrine, and to allow the very thing objected to.

Or does he mean, not that any election of God has made the difference, but that it is owing to the wickedness of the human heart that so many remain impenitent, while yet it shows that of a large number of generations, only few can be saved? We agree with him in referring all impenitence to the wickedness of the human heart. But if, on account of this, only a few of past generations, or the present, will be saved, it affords no objection to the doctrine we are considering;—if it is owing to the depravity of the heart that so few are saved, it surely is not to be charged to the doctrine of election.

And after all, suppose that only a few of the human family will ever be saved—only a very small number compared with the whole, would this fact, if we were assured of it, or if it were necessarily implied in election, disprove the doctrine? Would it be inconsistent with the name and nature of an election, to select a few only and leave the majority? Certainly not.

P.

FOR THE PURITAN RECORDER.

### WHAT IS NEW ENGLAND THEOLOGY

*on the Question, Whether the Heart is Changed in Regeneration by the Direct, or Immediate Agency of the Holy Spirit?*

MESSRS. EDITORS:—There are some at the present day, who maintain that the Holy Spirit, in the work of regeneration, operates only through the medium of truth or motives—that the influence which he exerts over the human mind, is a persuasive influence, and analogous to the influence which we exert over the minds of one another. Sinners, they say are converted by Divine moral suasion; that is, by motives presented to their minds by the Holy Spirit. Mr. Finney is said to have made this declaration—"If I was as eloquent as the Holy Ghost, I could convert sinners as well as he." Very few, probably, would venture to use such irreverent language;—but the number is not small of those who deny all *direct* agency of the Spirit in regeneration.

We are now to inquire, What have been the views of the most prominent New England divines on this subject. Is the doctrine of divine moral suasion, any part of that "system of belief developed by Edwards from the Word of God, which has been generally held by New England Congregationalists, and been called New England Theology?" Let us first inquire what were the views of Edwards himself on this point. The following is his language. "The nature of virtue being a positive thing can proceed from nothing but God's [illegible] influence, and must take its rise from creation [illegible]. The question with some, is, whether the Spirit of God [illegible] all in these days, since the Scriptures have been completed. With those who allow that he does anything, the question cannot be, whether his influence be immediate; for if he does anything at all, his influence must be immediate." Again he says, "When the Apostle says, in whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; this phrase made without hands, in Scripture, always denotes God's immediate power, above the course of nature and above second causes."

Dr. Bellamy says, "In regeneration, there is a new, divinely and holy relish and taste begotten in the heart of the immediate influence of the Spirit of God."

Dr. Hopkins says, "The divine operation in regeneration, of which the new heart is the effect, is immediate, or is not wrought by the energy of any means as the cause of it; but by the immediate power and energy of the Holy Spirit. It is called a creation; and the Divine energy in it, is as much without any medium, as in creating something out of nothing."

Dr. Smalley says, "Regeneration is such a spiritual change of nature, as supposes something created in a proper and strict sense." He says also, "The effect must be as immediately from the power of God, as the re-animation of a body which had been ever so long lifeless, or as the original creation of all things."

Dr. Griffin says, "Though the Word of God in the shape of motives, has an important instrumentality in carrying on the preparatory work in the conscience, and in occasioning the exercises of the new heart, it is in no sense instrumental in changing the disposition. The motives must find the disposition already prepared to favor them, before they can act upon the mind. * * How can the motives of religion be the instruments of producing a new disposition, when that disposition must exist before the motives can take hold of the heart."

Professor Stuart, in a sermon preached at the ordination of the Rev. Thomas Punderson in 1809, speaking of the opinion, that the Holy Spirit exerts no influence in regeneration, but a persuasive influence by the presentation of motives, says: "If this be the sum of what the Spirit of God effects in regeneration, then no more is done by him than we allow to an eloquent minister, who, powerfully exhorts to virtue and dissuades from vice. It takes away the glory of the principal work in the new birth, from the Divine Spirit, and gives it to the sinner. It is not for such a work that we pray; we pray that God would *create within us a new heart—renew a right spirit, and make us willing in the day of his power.* If no motives of persuasion, and arguments and reasons are all which the Scriptures permit us to expect from God, we have these in the greatest abundance already, and why should we importune God for that which we already have?" * * * "Every sinner who is converted to God, is renewed by a special act of Divine power.—He is *born of God.* He is *created anew in Christ Jesus.* He is *quickened, or made alive from the dead.* He is *made willing in the day of God's power.* When all is done which the instruction and persuasion of ministers can do, after all the strivings and exertions of the unregenerated sinner himself, if his actions may be called by these names, the same omnipotence which created his body of the dust, or which called a world into existence, must create him anew in Christ. He who said, "let there be light, and there was light," must shine into his soul, or it will be in darkness forever." * * * * "The principal divines of the Reformation on the continent of Europe, have maintained a *physical operation* of the Spirit of God in the regeneration of sinners. By this they mean an actual creation by Omnipotence, which lays a foundation for gracious affections in the soul. The same thing is called by the immortal Edwards a *new spiritual sense, or a new principle of action.*"

New England Calvinists have not been in the habit of calling the agency of the Spirit in regeneration "*a physical operation.*" I know of no one who has sanctioned this use of language, unless it be Professor Stuart in this instance. But that sinners are regenerated by the *direct or immediate* agency of the Holy Spirit, has been uniformly maintained by our standard divines.

FABEL.

## Biographical.

FOR THE PURITAN RECORDER.

### ANECDOTE OF FATHER SEWALL.

The recent death of this good man, reminds me of an incident I heard of him several years since, which is too good to be lost. He had been employed by a Baptist church in the State of Maine, as a stated supply, during a season when they were unable to support a settled pastor. His fervent piety and faithful labors, won their Christian confidence, and even veneration. At length, desiring to commemorate the Lord's Supper, they obtained a Baptist clergyman to come and administer the ordinance;—a measure in which Mr. Sewall very cheerfully concurred. When the season arrived, the brethren were much embarrassed about Mr. Sewall. He was present, and would probably partake of the Supper, unless forbidden. But how could they forbid such a man—their own preacher, under whose ministry they had sat with so much delight and profit? No wonder their best feelings revolted at the ungracious task. They however mustered courage to signify to him, that according to the rules of the Baptist Church, he could not be permitted to commune with them, on that occasion. "What," said he, "is not this our Father's table?" [illegible] regard me as a child of God?" "Certainly," they answered, "we have far more confidence in your piety, than in our own." "If then, I am a child of God, why may I not come to my own Father's table?" More confused and embarrassed than ever, they could only reply, that it was contrary to the rules of their Church. "Well then, said the old gentleman," if you will not let me come to my own Father's table, *I will go and tell my Father.*" He rose from his seat and moved toward the door, when the Baptist brethren, overcome by the obvious and irresistible force of so simple an argument, begged him not to "tell his Father," and they would receive him to the table.

CLEOPAS.

### ANECDOTE OF CHALMERS.

About this time his eloquence as a preacher appears to have been at its height, and we read of crowds bursting open his church doors, and of soldiers required to keep clear the passage. His feelings under all this have been brought out in a narrative given by J. Wright, Esq:—

At the time I allude to, Dr. Chalmers had been preaching in the Barony Church, for the venerable Dr. Burns, on the Monday after the communion, which was in the suburban districts, about two months after the time of its celebration in the town churches. As was customary on such occasions, Dr. Burns invited the ministers who had assisted him, and some of his elders and friends, to dinner on the Monday. I was on that day one of the party, and I was exceedingly disappointed to see that Dr. Chalmers, who, in ordinary times, poured a fascinating influence over every company where he was, seemed extremely dull, nay, I may say, dejected. When he arose, about nine o'clock, to go away, as our track homeward lay for some distance in the same direction, I left the company along with him. When we had got together, I said to the Doctor, "Are you well enough to-day, Doctor? for I have noticed you have not to-day been in your usual trim." "O yes," he said, "I am quite in good health, but I am not comfortable. I am grieved in my mind." Seeing that he so frankly communicated to me the general cause of his unusual appearance, I used the freedom to say, "Well, Doctor, is this a matter that I may be made acquainted with? as, if it is not, I have no wish to pry into anything of a private nature." "Oh yes," he replied, "you may perfectly know it, for it is a matter that presses very grievously on me. In short, the truth is," said he, in his own emphatic manner, "I have mistaken the way of my duty to God in at all [illegible] not blessed, and is not blessing, my ministry here." On hearing this I replied, "Well, Doctor, it is a very remarkable circumstance that, in the providence of God, you should have been sent with your complaint to me on this point, because I have it in my power at any rate to mention one instance in which your ministry has been made instrumental in bringing a soul from darkness to the marvellous light of the Gospel of salvation." "Can you?" said he, "then you will give me the best news I have heard since I came among you."

The particulars being narrated,—"Ah," said he, "Mr. Wright, what blessed, what comforting news you give me! I knew it not; but it strengthens me; for really I was beginning to fail, from an apprehension that I had not been acting according to the will of God in coming to your city."—*London Watchman.*

### CHALMERS IN THE PULPIT.

His voice is neither strong nor melodious, his gestures are neither easy nor graceful; but, on the contrary, extremely rude and awkward; his pronunciation is not only broadly national, but broadly provincial, distorting almost every word he utters into some barbarous novelty, which, had his hearer leisure to think of such things, might be productive of an effect at once ludicrous and offensive in a singular degree. But, of a truth, these are things which no listener can attend to, while this great preacher stands before him, armed with all the weapons of the most commanding eloquence, and swaying all around him, with its imperial rule. At first, indeed, there is nothing to make one suspect what riches are in store. He commences in a low, drawling key, which has not even the merit of being solemn, and advances from sentence to sentence, and from paragraph to paragraph, while you seek in vain to catch a single echo that gives promise of that which is to come. There is, on the contrary, an appearance of constraint about him that affects and distresses you. You are afraid that his breast is weak, and that even the slight exertion he makes may be too much for it. But then, with what ten-fold richness does this dim preliminary curtain make the glories of his eloquence to shine forth, when the heated spirit at length shakes from it its chill-confining fetters, and bursts out elate and rejoicing in the full splendor of its disimprisoned wings.—*Lockhart.*

### JOHN CALVIN.

Rev. Dr. Dixon, a Methodist clergyman, has published a book of his travels in the United States, which is said to be characterized by great candor and fairness. In one of his reflections, he remarks upon John Calvin as the author of the doctrine of resistance to tyrants. Coming from a minister of his denomination, we copy his remarks with the more pleasure:—

"How little did John Calvin think of the egg he was hatching, when in his quiet study, in the quiet city of Geneva, he first broached the doctrine that it was lawful for Christians, under certain circumstances to resist their rulers! This thunderbolt of John Calvin is the power which has shaken the world ever since; and it is that which is heard in the air at this moment. Right or wrong, it is religion, that is the dogma of a religious man, which has worked all the revolutions of the world. John Calvin's doctrine, studied and imbibed by the Puritans, caused them to question the power of Queen Elizabeth and the Stuarts in ecclesiastical matters; their collisions with the legitimate representatives of the 'divine right' principle, led to the English grand rebellion; this again led to innovations in the constitution of our country, and the existence of the Protectorate. The republicanism of England nursed young republicanism in the wilds of America, where under the guise of religious freedom they were all along building up a democratic fabric, till the whole issued, as we have seen, in the independence of the States, and the mighty changes now taking place in the world.

If the present movement should, in its desolating effects, subvert even Popery itself—not a very improbable thing, as so much has already been done—this will have been effected by John Calvin, that is, by the idea which he first broached, and which has been like a rolling substance, gathering bulk, solidity and strength to the present moment; and is destined, like the "stone cut from the mountain without hands," to dash into pieces the image, whether of gold, silver, brass, clay, or iron; the image of the beast and false prophet, together with all the forms of power which have so long propped up this monstrous tyranny.

But the American revolution is likely to produce an equally wide impression of a religious nature. The example of a great nation adopting the purely voluntary principle, will, it is extremely likely, be followed by others. The people who are now every where claiming for themselves the privilege of choosing their own temporal rulers, are not likely for any length of time, to allow the extraneous appointment of religious governors. The public will claim for itself the right of giving its suffrages in matters ecclesiastical. This principle, indeed, is already powerfully at work. Either a pure voluntaryism or else nationalism, which is only voluntaryism in a national form, as seen from the tendencies of events, must predominate. A system which nations choose for themselves, may possibly find a place in the new order of ideas; but as to a religious yoke being imposed by a foreign church—as in the case of Popery in ancient times—this is utterly impossible in the present state of things.

The doctrine of the Papacy may indeed prevail in places where they have been held for a great length of time, till something better obtains; but as to anything like the old dominion of the Holy See, this cannot find place in the midst of the growing democracy of the world. Indeed, institutions of every kind seem destined to be controlled by the public voice."

### JOHN MILTON—INCIDENT IN HIS LIFE.

It is said that "every man has his price." The implication is, that every man can be bought from one party to another; or that no one is so firm in adherence to *principle*, that he cannot be induced to sacrifice it by the proffer of some very attractive reward, in the form of wealth or honor. The great weakness often betrayed by men, in the facility with which they change their principles, has furnished occasion for the maxim.

But, thanks to the Great Author of all truth and goodness; there have been exceptions—noble exceptions to this maxim. It relieves the humiliating picture of human weakness and cupidity to contemplate the image of a man whom gold could not bribe, our honors seduce. Such a man was John Milton, the great Puritan Poet of the seventeenth century—an excellent name, second to no other "in the radiant list of which England has reason to be proud." On the restoration of Charles II, in 1660, Milton of course was immediately dismissed from office, as Latin Secretary. Poor, hated, persecuted and fined, his work in defence of the great principles of liberty publicly burnt as a mark of indignity, he retired to his lowly dwelling, blind and in want, for he had been reduced to humble circumstances. Instead of committing suicide, or dying of a broken heart, as politicians in our times might have done, he applied his mind to his work, and wrote his immortal poem, "*The Paradise Lost,*" exalting his name among the stars, to illume the sons of light for ages to come. As neglect, and scorn, and persecution, and poverty did not kill the blind old man, the heart of Charles seems to have relented, or rather perhaps, he resolved to buy him—for whoever heard of a Stuart with heart enough to relent? For this purpose the King offered him the office of Latin Secretary, from which he was removed a few years before, at the restoration. Contemplate the nobly endowed old man, at this critical moment of his history. On the one side was royal favor, honorable office under the crown, with his ample rewards, and all the attentions and blandishments of a rich and titled nobility. By holding on to his republican principles, he could not hope to change the government. What use then in adhering to them? On the other side was neglect, poverty and want, and contumely, and the scorn and derision of the aspirants of the day. Milton was unmoved by the bribe. He promptly declined the office and the honor which his sovereign tendered, and passed his remaining days in the quietness of obscurity. And when the angel of death came to release his celestial spirit, he fulfilled his mission so gently, that even his attendants did not observe the moment of his departure.—*Southern Presbyterian.*

## Home Correspondence.

FOR THE PURITAN RECORDER.

### FROM AN ALBANY CORRESPONDENT.

ALBANY, *November*, 1850.

MESSRS. EDITORS:—You will doubtless remember that a few weeks since I furnished your readers with some topics of missionary intelligence from an address delivered in this city by the Rev. Wm. H. Steele. I am happy to state that this much esteemed Brother has again been permitted to speak to a christian audience. On a recent Sabbath, a union meeting of the Reformed Dutch churches of this city was held in the 2nd Dutch church, under the charge of Dr. Wyck[illegible] doubt the unpropitious state of the weather deterred many from coming.

The speaker's address, owing probably to the size of the building, was attended with some apparent pain on his part,, although as I have since been most happy to learn without any personal detriment. His remarks were less historical and local than in his address in the 3d Dutch church, and therefore conveyed less *mental* instruction, but they did nobly teach the *heart*. They gave us an insight into those sublime principles which animate the soul of him who counts not his life dear unto himself, but is ready to lay down all for Him who through His own poverty has made His children rich.

Mr. Steele selected his text from Romans, 10:10—15, which he remarked afforded the best possible argument for the duty of engaging in the missionary work. After briefly referring to the interrogatory form which the verses of his text were made to assume by the sacred penman, and which, he said, was an emphatic form of assertion, he proceeded to speak of that one branch of foreign missionary operations, in which he had been engaged for seven years past with great enjoyment of spirit, and upon which, since his return, he had reflected repeatedly, especially when with the Sabbath's dawn he thought that another Lord's day had passed over the ignorant Dyak with none to admonish him of his immortality, and point the way of eternal bliss to him through the cross of Jesus Christ. The speaker then expressed his firm confidence in the ultimate success of the mission. The Netherlands' government, the dominant power among the islands of the Archipelago, had compelled the missionaries to labor, if at all, in Borneo. And it is rather a matter of congratulation that this was so. The reasons for this opinion are various—chiefest among them is the fact that here Mahommedanism, so strict, so prim, so imperative among the inhabitants of the surrounding islands, is somewhat disrobed—a false religion in dishabille—and the Dyak can readily compare the faith of the false prophet with the glorious Gospel of the blessed God. Among the followers of the former he sees nothing but absurdity in religious service. The Mahommedanism of the Malay is a jest. While he worships, others laugh and talk and jest with him and about him, and he plumes himself much on his ability to interpose a parenthetical repartee to the witticisms uttered near him, and continue without hesitancy the thread of his devotions. Not even does the Malay attempt to live outwardly according to the demands of his Koran. He is far below the rule of his own duty.

In comparison with such a meagre, contemptible religion, the Dyak [illegible] at length to understand, in some degree, the doctrines of the word of life. He hears pure precepts inculcated, and he beholds them exemplified, and though at first he deemed it a matter of no importance whatever, if he should interrupt the religious services of the Missionaries by his loud conversation, he has now learned to show on such occasions, a respectful silence and to exhibit for the Sabbath, at least an external reverence. And his gentle and docile spirit in connection with his general intelligence warrants the hope of ultimately subduing his unsanctified heart to the dominion of Christ.

Mr. S. observed that many persons in this country had inquired concerning the personal trials of the missionaries to that island. They should not be disguised; they are many. There is, for instance, the trial arising from the difficulty of communication with christian lands. Here it can hardly be imagined—with our rail-roads, steam-boats, magnetic telegraphs and excellent roads, news flash instantly and constantly upon the mind. The failure of one's daily paper at a single mail delivery occurs rarely, and so used are we to punctuality in this respect that the failure is quite a disappointment. But in Borneo, day after day, week after week, month after month, a half year, a whole year, a year and a quarter pass and no winged words bear to the expatriated servant of Jesus the slightest token of the outer world, the Christian world whose representative he is, and whose prayers sustain his faltering faith; the domestic world where memory ever lingers and affection ever clings. Thus to be shut off from any communication whatever with the land, the church, the home circle, whose institutions, prosperity, sympathy and affection have been wrought into the mental and moral texture of the American missionary—to live thus for months unconscious whether one's kindred in the flesh or spirit have remembered the distant laborer, is a trial most hard to bear, and, we may add, can only be contentedly and cheerfully borne by one whose whole being has been surrendered to the Master. Another trial, and a painful one indeed to him who longs to break, without delay, the bread of life to the perishing, is the necessity of residing a year at Batavia, before proceeding to his missionary work. This regulation of the Dutch government will doubtless be altered so as to reduce the residence to a few weeks, thus making it a mere matter of form. But personally the missionary is safe. His life will not be in danger. The Dyak is not a cannibal, although often confounded with the Batta.

Here Mr. Steele proceeded to speak of the lamented death of Lyman and Munson, whose dreadful fate is still fresh in the minds of the christian public. Mr. S. stated that he had every reason to believe that these servants of Jesus were put to death entirely through a mistake. In conversation with a German gentleman who had visited the spot, Mr. S. learned that the natives expressed the utmost regret at the occurrence, that they had wholly misinterpreted their purposes in coming among them, and that the village near which the mournful tragedy occurred had been [illegible] more to suffer another to be built upon its site.

With regard to the idolatry of the Dyaks the speaker simply observed that it was very rare. He saw but one man in any way worshipping an idol, and he seemed to be ashamed of his own stupid homage. When interrupted he said that he placed the image at a distance from him, and besought the Supreme Being not to permit the disaster he apprehended to come nearer to him than that.

Mr. Steele in his concluding appeal to Christians became unusually impressive and pathetic. Many a heart in that assembly must have been deeply moved, especially when with the utmost calmness and deliberation he declared that although for many reasons he should wish to take his last sleep within the hallowed grounds of our own Ta-wa-sentha (the name of the cemetery near the city,) yet he coveted no higher privilege than to return to his pagan brethren, and be laid in the grave, in a place long since selected by himself, by the hands of Christian Dyaks. Oh, that more of this spirit animated the believer's breast; how pure would the church then become, how quickly the ranks of volunteers to the missionary work would be filled, and how much more visibly to the eye of faith would be the dawn of that day when the kingdoms of this world would become the kingdoms of the Lord and his Anointed!

Yours, &c., M.

### FROM A CORRESPONDENT IN IOWA.

TO THE EDITORS OF THE PURITAN RECORDER.

DUBUQUE, IOWA, *Oct.* 29th, 1850.

GENTLEMEN:—It is evident that in our neighbor State of Illinois there are preparations making for a speedy ecclesiastical revolution, or at least a change of no small importance. For a considerable time various causes have been at work tending to a change in the relations of many ministers and churches of the New School Presbyterian order. The leaven of Congregationalism has been working; the anti-slavery feeling has been rendering many restive under their organic connexion with the slave holding churches; and above all a spirit of ecclesiastical domination on the part of [illegible] which is on the eve of consummation. The following Circular has been issued for signatures recently:

**A Call to the Ministers, Officers and Members,**

*of the N. S. Presbyterian and Congregational Churches in the State of Illinois, Greeting:*

The undersigned beg leave to represent, that it is, in our view, both practicable and desirable, that the N. S. Presbyterians and Orthodox Congregationalists should unite in one ecclesiastical organization for the State of Illinois, upon the principle of allowing the individual churches, Presbyteries, and *local* associations to remain as they are, and by so uniting, to form a representative body which shall take the place of the State Association, the Synods and General Assembly as now provided by the constitutions of the respective denominations. Among the numerous benefits to be hoped for from such an arrangement, we mention the following:

1st. It will diminish the number of sects in the State by uniting in *form* those who in their faith, mode of worship and efforts of evangelism are one in *fact*.

2. While it secures this important result, it leaves undisturbed the local church organizations in the enjoyment of their preference of the Congregational or Presbyterian mode of church government.

3. It will produce harmony in the support of religious publications so necessary to their permanency and usefulness; and by imparting that strength which union gives, will greatly promote the various objects of philanthropy and christian benevolence.

4. But above all it will deliver those of us who are Presbyterians, from our ecclesiastical connexion with slaveholders through the General Assembly, and enable us to withdraw christian fellowship from them without incurring the charge of violating our ecclesiastical constitution by so doing.

Leaving, therefore, the details of the union to be settled by an amicable discussion, in a Convention to be composed of both bodies, we hereby respectfully ask our brethren of both denominations to unite with us in calling a Convention for this purpose, to be held at *Peoria* on Thursday the 21st of November next, or at such time or place in Northern or Central Illinois as may hereafter be agreed upon by general consent of those interested, and to be published in the Prarie Herald.

*Signed:—*

F. BASCOM, WM. R. DOWNS, HENRY SMITH, SAM. BROOKES, D. R. MILLER, L. H. LOSS, LUCIAN FARNHAM, J. BARBER, W. H. TAYLOR, PHILO CARPENTER.

*Oct.* 17, 1850.

What will be the result of this movement time only can show; but I fear that, instead of diminishing the number of sects, it will increase it by one. It is next to certain that all who are contemplated by the call will not unite in the object, and consequently there will be Congregationalists and N. S. Presbyterians as now, and *Conventionists besides*, and the friction of ecclesiastical machinery will be increased. It only shows, however, that a grand "crevasse" is at hand in the N. S. body, with whose members this movement originates. If *all* could be united I would be glad; but as things are, I think the peace, harmony and efficiency of the churches would be increased if the *tertium quid* did not exist, and its members were incorporated with the original bodies, Congregationalism and O. S. Presbyterianism. But this is a land for *experiments*.

I am happy to say that the new term in *Iowa College* opens with good prospects for the Institution.—There are about 50 students, including the preparatory department, and others are expected. Rev. *A. L. Bullen*, a graduate of Dartmouth College, is acting as Professor of Natural Philosophy and Mathematics, and *Prof Ripley* continues to act as Professor of Languages. The Amer. Education Society has adopted it as one of the Institutions in which they aid, pecuniarily, indigent students designed for the ministry.

It gives me great pleasure also, to state, that the facts and appeals which I have made, chiefly through your paper, for the remedy of the weak point in our Home Missionary operations, have not been in vain. I yesterday received a letter from a merchant in New England, of enlarged benevolence, saying that he felt called upon to aid in the work of helping poor churches at the West, to erect houses of worship, and offering *five hundred dollars* for the purpose, to be expended in sums of from $50.00 to $100.00 to each church needing it, for this purpose. This would be a noble nucleus for a fund for the Congregational churches of Iowa, if thought best so to employ it, to be *loaned* in small sums to feeble churches, for from three to five years, without interest, and when repaid

to be loaned again, under the direction of trustees, or a committee of the General Association. Could not the amount be increased to $2000.00 or $3000.00 without effort by voluntary contributions, which would be all that would probably ever be required in this State, and which would be the means of studding it all over with sanctuaries of the Most High. Should this be done, and the generous donor of the original sum, or any other contributor, hereafter travel through this State, what satisfaction would it afford him, as he approached one village and settlement after another, and saw the spire *pointing to the heavens*, or the neat and tasteful edifice devoted to public worship, to be able to reflect, I was instrumental in planting there that edifice, so essential to the prosperity, of this community and so important to the cause of Christ.

A new map of Iowa has just been published, and I was struck on examining it, the other day, to see how much land yet "remains to be possessed." The organised counties, only cover a small portion of the territory of the State, while the mass of population is confined to the merest strip of land on the Eastern side. But it is filling up, and in ten years will all be divided into counties, and be more or less settled. The work of missions expands daily, and a glorious field for benevolence is opening continually in "the regions beyond." The man of apostolic spirit like Paul, need not for a long time to come, "build on another man's foundation," but may go and plant churches, "where Christ is not named." Let young men never fear the want of a field of labor in the cause of Christ, or that the profession of the ministry will be overdone. And let all Christians realize that they have a great and *increasing* work to do, in RAISING UP MINISTERS, and sending them forth into the expanding harvest field.

Respectfully Yours, J. C. H.

# THE PURITAN RECORDER.

**BOSTON: THURSDAY, NOV. 14, 1850.**

## FELLOWSHIP WITH GOD.

For one man to have fellowship with another is to be in unity of feeling and interest with him. The mingling of affections is like the harmony of accordant sounds, whose sweet concourse swells the even flow of song.

But some may be ready to ask,—What communion can there be between man and his Creator? At first view, it might seem to be impossible. The Christian, however, can have no doubts as to its possibility, so long as his own joyful experience is his teacher. While consciously feeling the blest communion of his soul with God, he can say it with all the emphasis of certainty, "Truly our fellowship is with the Father, and with his Son Jesus Christ." We know it to be a Scripture fact, that men have "walked with God," in closest intimacy, and that God hath held converse with them, "even as a man converseth with his friend." Such was the case with Enoch, Abraham, Moses, and all that luminous cloud of witnesses, so brightly and clearly revealed in the Bible.

The Church of God, even down to our own times, furnishes innumerable witnesses to this truth, which we will establish by the mouth of two of them.

John Holland was an old Puritan minister, who died two hundred and fifty years ago. Little is known of him, except what relates to his death-bed. Perceiving that he was near his end, he said,—"Come, O come; death approaches. Let us gather some flowers to comfort this hour." He requested, that the eighth chapter of Romans might be read to him. But, at every verse, he stopped the reading; while he expounded it to the comfort of his soul, and to the joy and wonder of his friends. Having thus continued his meditations above two hours, he suddenly cried out,—"O stay your reading. What brightness is this I see? Have you lighted any candles?" They told him, "No; it is the sunshine." "Sunshine?" said he, "Nay, my Saviour's shine! Now farewell, world; welcome, heaven. The day-star from on high hath [visited me ...] *man.*" In such transports his soul soared toward heaven. His last words, after repeating the declaration, that "God doth and will deal familiarly with man," were these,—"And now, thou fiery chariot, that camest down to fetch up Elijah, carry me to my happy home. And all ye blessed angels, who attended the soul of Lazarus to bring it to heaven, bear me, O bear me to the bosom of my best beloved. Amen; ever so come Lord Jesus, come quickly!"

Our other present witness is Gilbert Tennant, who was a main instrument, with Whitefield and Edwards, of the great revival in New England and the Atlantic States one hundred years ago. In one of his letters to his brother, the holy William Tennant, he says, "Brother shall I tell you an astonishing instance of the glorious grace of the Lord Jesus? It is this:—that one of the meanest of his servants has had his presence every day, in some degree, for above eleven weeks: Nor is the great good Master yet gone.—O brother, it is a heaven upon earth to live near to God. Verily our comfort does not depend so much upon our outward situation as is generally supposed. No, a Saviour's love is all in all. O this will make any situation sweet, and turn the thickest darkness into day."

## ELEVATING THE STANDARD OF BENEFICENCE.

In previous articles, we have shown, that we cannot reasonably expect, materially to improve the present habits of giving in our churches, without *a process of educating them to it, under the rules which God has given for the purpose.* Our next object will be to show the adaptedness of these rules, to such a result.

The Bible is a system of doctrinal, practical truth, just as the book of nature is a system of natural science, or just as the vegetable kingdom is a system of botany. The materials lie upon the surface, intermingled in beautiful variety, and seemingly without regard to system; and yet each one is so framed as to be fitted to its place in relation to the rest—all are capable of being reduced to their genera and species, and so of being framed into a system complete. The parts are joined, and need only to be put together to make a frame. So in relation to this branch of the great system of practical divinity. If we wish to know the whole mind of God respecting it, we can collect what God has said of it here and there, under all varieties of occasions, and we can arrange the several texts in their natural order, and mutual relations, and we have then this branch of the great system complete—we have the full means of knowing our duty touching this subject.

We may go still further. We have not only the disjointed materials of this knowledge scattered here and there, and capable of being brought together into a compact frame; but we also have a model of the standing frame—an actual condensation and interframing of all these materials. First, we find scattered along through the inspired writings, separate principles, such as these—that alms-giving is an integral part of true religion, and inseparable from it, and of course a duty required of every one; and of course, to be done in connection with other religious duties—that it is required of us mainly *for our good*, for discipline and spiritual improvement—that it be done frequently and periodically—that it be done more in obedience to the claims of God on us, than from the urgency of occasional appeals to us—that it be done according to the ability which God gives—that by keeping a treasury for God, to receive frequent deposites of our gifts to him, we act as God's stewards, receiving and disbursing for him, and thus making practical acknowledgement that our all is his. Then when we come to the inspired epistles, where all truth and duty are written out in a clearer and more systematic form, we find these separate principles brought together, and reduced to one simple formula in these words:—

"*Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there may be no gatherings when I come.*"

The requirement here involved, that the gifts shall be deposited on the Sabbath, accords with the spirit of other Scriptures, which connect gifts of property with acts of worship. And doubtless, it was intended to make it the duty of those, who receive the fruits of their labor weekly, and of others whose means are at command as often, to deposit their gifts in the Lord's treasury kept by themselves, as often as every Sabbath. But if any, from any cause, in the nature of his business or incomes, require longer periods, he may still retain the connection of the duty with the Sabbath.—For illustration, take the analogy of the Lord's Supper. It was clearly the intent of the Holy Spirit, to intimate that the first day of the week should be the day for breaking bread. Yet we are not required to repeat it every Sabbath, nor to abstain from it on other days. So with our alms. If circumstances will not allow of so frequent repetition of the act of giving—the act which disciplines the mind to beneficence, and aids the heart to make melody in its devotions, we are free to choose the next best course. Allowing each one to answer the intent of the rule according to his own view of the circumstances, take the rule itself as a plain embodiment of the principles of beneficence taught in all Scripture. In it every one of the principles which we named above is clearly involved.

Nor is there any substantial element of duty conveyed by this rule, which is not found in other Scriptures. Here then, we have from an inspired pen, the whole system of practical almsgiving, reduced to the clearest form and shortest compass. It is the *multum in parvo*, a simple and compact compendium of all Scripture touching this duty. While it comprehends all, it is at once intelligible to the merest child, and sufficient for those of most extended and complex business relations. In a single sentence it involves a volume of practical wisdom.

Now, who can say that the spirit of inspiration has not provided the best possible facilities for educating the individual and the public mind to beneficence.—It has made the way of beneficence a high way, and the way-faring man though a fool need not err therein. Having ourselves adopted this rule as a law of our spiritual life, as one of the God-appointed means of [illegible] limited power, to move the minds of others.

With it we have something definite to propose.—Or rather we bring God's proposal to our fellow Christian or fellow sinner in a definite and portable form. We do not say to you, "You must be generous and liberal in your alms." But we say—"Begin and continue a course of action, on the line which the pen of inspiration has so clearly drawn." We propose not a particular gift, but the formation of a habit of giving—the beginning of a well defined course which cannot fail to educate the heart and conscience to generous giving, and to the love of giving. Instead of a vague exhortation to the duty of alms in general, we propose a specific rule, showing how and when to give. We do not entrust the work, on which the progress of the divine life in the soul so much depends, to mere casual appeals to sympathy. We ask, that the mind shall regulate its own action by a divine and simple rule. We set the heart and conscience at work on a continuous and well drawn line, making God at once the impulse and end of our beneficence.

Go to your neighbor and tell him what is true of this rule—that he is bound by it to sustain a treasury of the Lord, receiving his periodical gifts—that it is as much his duty to remember and lay away the portion of his income that belongs to God, as it is to remember the Sabbath day and keep it holy. Convince him of this, and put him upon the practice of it, with such a steady conviction as will keep him on it, and you have secured the education of one to evangelical beneficence. Multiply this work, and you will have effected the desired revolution in the general habits of giving—you will have raised the public standard of giving. Here you teach the great science of beneficence, by beginning with the alphabet, and rising by regular gradations. And if this rule is God's law for our action, it must, it will sooner or later be revived, and become a living law in the church of God. Yea, it must be God's instrument of introducing the church to her coming era of beneficence.

## BAPTISM OF WATER AND THE SPIRIT.

In yielding to the request of a friend, to give a brief think that we shall be meeting the inquiries of many minds. When Christ said, that none can enter the kingdom of God, unless he be born *of the water and of the Spirit*, did he mean to say, that none can be saved without a water baptism? We are not to receive a sense of his words, so repugnant to the main drift of Scripture, unless the words necessarily import it. And the use of the sacred writers abundantly warrants our giving to this phrase, a sense equivalent to "the washing of regeneration and the renewal of the Holy Ghost." Christ was not speaking of baptism, but of regeneration. By "water and the Spirit," may be understood a spiritual washing, or the Spirit washing and purifying the heart.

It is a common mode of expression, which employs two nouns instead of an adjective joined to a noun.—So it was said the Priest of Jupiter brought oxen and garlands—for oxen crowned with garlands. A lake of fire and brimstone, is put for a lake of burning brimstone. Baptised with the Holy Ghost and with fire, is put for baptised with the Holy Ghost inflaming the heart.

That Christ was not speaking of water baptism, is clear from several considerations. It appears from his object in dealing with Nicodemus, already sufficiently inclined to lay the main stress of religion in outward ordinances, he was laboring to impress him, that he could not be saved without an entire revolution of character, effected by supernatural grace, which was not an outward element—the very thing from which he would recall him—but proceeding from the Holy Ghost. Hence in the third verse he tells him, that he must be born from above, *anothen*. And then he compares the new birth to the effect of the wind, which is not descriptive of a bodily washing, but acts unseen, and fitly describes an unseen power moving upon the heart. Nor is it probable, that Christ, in opening the way of salvation to this inquirer, would have begun by asserting the necessity of water baptism to salvation, before he had instituted such an ordinance in his church. Nor should he have expressed wonder that Nicodemus was ignorant of such a principle as the necessity of water baptism. For he had had no means of knowing such a thing. It is then a clear case, that what Christ meant to assert by this language, was not the baptism of water; but the birth of the purifying Spirit, the washing of regeneration and the renewing of the Holy Ghost.

## DECREASE OF COLLEGE STUDENTS.

Comparisons have recently been made, showing that notwithstanding the great increase of inhabitants, there has been within the last ten years an actual diminution of the number of Students in the New England Colleges. And it is not easy to account for such a fact. The diminution of the number of theological Students is doubtless in part attributable to the same causes, whatever they may be, and here is open a question of deep practical interest—What has occasioned the falling off of numbers in course of a liberal education?

The most natural answer would be, that the learned professions have become so crowded, that parents have been discouraged from educating their sons for them. And this cause has no doubt operated to some extent. It is probably the fact, that a less proportion of those who enter the medical profession go through a college-course now, than formerly. Medical institutions have multiplied and increased their advantages, and have attracted an increased public interest, and many more now seek an education in them, without an academical course in the colleges. Something may have been done in this way to bring about the result.

Changes have also been made tending to diminish the number of those seeking the profession *of law* through the colleges. The matter of enforced collection of debts is now quite another thing, from what it was twenty or thirty years ago—leaving the lawyers comparatively little to do in it. We well remember, when the failure of a single man of extensive business in a country town, would create business enough to support a lawyer for a year. In many ways the changes in the laws have curtailed the business of lawyers. And these changes have no doubt been a leading cause of the diminution in question.

Another cause may be found in the growth of colleges in other parts of the country. During the time of this diminution, great efforts have been made in behalf of Western colleges. Much have been said of the importance of men being educated in the West for the West. These causes would naturally tend to throw the patronage of colleges Westward, and prevent Students from coming to New England from the West. Whether this cause is to be regretted, is a question, about which different minds will have different views. But it must not be thought strange, that New England colleges do not grow with the expansion of the West, if the West is separated from them.

But as so large a share of our college Students are looking to the ministry, whatever causes have discouraged or prevented young men entering the ministry, have contributed materially to the result. For these, we must go back to the disorders, which were introduced, by what were called the new measures in revivals, and the radicalisms and contentions in the churches, that followed in their train. This combination of causes well nigh revolutionized the condition of the ministry. For many years, both the ministry and the churches seemed to be thrown into a rambling state; a spirit in many ways hostile to a permanent ministry had a deep infusion in the popular mind. And the most laborious and faithful ministers were exposed to special trials and difficulties from this source. Many ministers were thrown out of employment by these and like causes. Then followed the impression, that there was a surplus of ministers. And here were accumulated upon the public mind very effectual discouragements of young men entering the ministry. Here, one would think, were causes enough, to create a very effectual diminution of young men seeking the ministry. It is very true, that young men ought to obey the call, if called they are, in spite of all these discouragements. But it must be remembered, that in young men piety is young and feeble; and we cannot expect of all those just commencing the divine life, that they will have attained to the full spirit of martyrs. Many who enter the ministry and are useful in it, are not at the time of their first resolution to enter it, wholly unsusceptible of worldly considerations—and liable to be deterred by such a prospect, as the ministry presented a few years ago.

Another cause intimately connected with this has been the crippling of the Education societies. The causes, which have deterred young men from entering the ministry, have discouraged the churches from a generous support of these societies. Twenty or thirty years ago, a large portion of the college students was supported by these societies; and now that the funds of these Societies have dwindled to a mere fraction of what they were, it is not wonderful, that there has been such a diminution of college students. And if the energy and resources of the American Education society could be restored, there would be at once a very sensible increase of students in our colleges and theological seminaries. And we know of no way in which efforts to remedy the existing evils promise so much as in doing what we can to restore the former prosperity of this society.

## A GOOD THOUGHT.

A writer in the New York Evangelist proposes, that ministers shall write for the secular papers, to such an extent, as to keep them well supplied with a class of articles, which will be acceptable to the editors, and promotive of a religious and moral influence—such as Education,—that at home, and that at school,—Honesty, industry, and economy, temperance, falsehood, deception, Sabbath-keeping, profanity, war, slavery, the state of the heathen, pagan customs, meetings of benevolent societies in their several neighbourhoods, ways to do good, accidents, incidents, &c.

In order to secure the doing of this work on a broad scale, he proposes that ministers shall take up the subject in their associations, and make arrangements to see that the papers in their vicinity are supplied. One reason, beyond what that writer urges, why this should be done, might be found in displacing a vast amount of pernicious matter in the shape of novels and love stories, which many editors of village and country papers now use, and which they would doubtless be willing to exchange for useful subjects. That writer says:—

Let a minister, by means of the weekly press, pour in upon the minds of the people in the country where he resides, such facts and remarks as he can easily collect, on the subjects above named, and others of a similar character, month after month, and year after year; and doubtless it will be evident by and by, that no small influence has been thus exerted on their characters and habits. If, in a county where one paper is chiefly read, a judicious man should, for twenty years, devote two hours each week to furnishing that paper with useful reading, we might confidently expect that county to excel in morality and intelligence, and all the precious benefits resulting from them.

## THE BEST EMPLOYMENT OF TIME.

Solomon's experiment upon the world and its pursuits, conducting him to the conclusion that all is vanity, and that the whole duty of man consists in fearing God, was repeated in modern times by the learned Salmasius, a French Nobleman, born at the close of the sixteenth century. No man ever stood higher in the esteem of the world, for his vast accumulations of learning. He had mastered the Latin, Greek, Hebrew, Arabic, Persian, Egyptian, Chinese, and all the modern European languages. His published works unfolded vast stores of learning, causing his name to be sounded throughout Europe. Nations contended for the honor of his residence among them.

But his glory was evanescent as the flower of the field. He descended from the cloud of incense which the world was raising around him, to lie on a bed of death. There he put a true estimate on that kind of fame, and confessed that in the ardor of its pursuit, he had overlooked that, in which solid happiness consists. Here he said—"O I have lost an immense portion of time—time, that most precious thing in the world.—Had I but one year more, it should be spent in studying David's Psalms and Paul's Epistles. O, Sirs, mind the world less and God more. The fear of the Lord, that is wisdom; and to depart from evil, that is understanding.

## GEORGE THOMPSON.

The British Banner contains some strictures on a speech made by this gentleman, on the eve of his departure for this country, in which he used this language respecting his idol, Wm. Lloyd Garrison;—"If no other man lived in that country he would speak well of America for his sake." The editor of the Banner says:—

Now, it is not unimportant that our friends on the other side of the Atlantic, should know in what light the sentiments of Mr. Garrison are viewed in the fatherland, and they may rest assured, that they excite the deepest regret, the most intense abhorrence; Well satisfied are the bulk of Englishmen, that these are not the men by whom deliverance is to be wrought for the manacled millions of the New World. We have, indeed, seen much, very much to condemn in the conduct of the American Churches, more especially in former years. But candor compels us to confess that, for some years past, the Anti-Slavery movement has taken a turn in the New World, doing exceeding great credit to its authors, and exciting hopes, we doubt not well founded, of an ultimate happy issue to the great struggle which is now going on. We are well convinced that it is not the Garrisonians who are to break the fetters of the sons of Ham, but the men of Massachusetts, and of other States—the genuine descendants of the Puritan Fathers—the men who, holding the constitution in the one hand, and the New Testament in the other, and finding that the doctrine of the constitution is the doctrine of the New Testament, are determined that they will never cease the strife of truth, humanity, and piety, till not a chain shall clank in any State which constitutes the mighty Union.

We, on this side the water, were, for a season, greatly misled by the speeches and the writings of Garrison; but time and truth have opened the eyes of Englishmen, who are now able to distinguish between things that differ, whose god-speed goes not with the Garrisons, but with the right-minded men of every sect and class who go forth in the strength of a humanity which Christianity alone can inspire. We cannot but regret that our eloquent countryman, Mr. Thompson, the Member for a great metropolitan constituency, should utter such language as he has done on the eve of leaving his country, and, further, that he should repair to the New World to exhibit himself, giving the aid of his talents, and, to some extent, lending the lustre of his country, to the maintenance of a system, so fraught with impiety, and with the elements of destruction, disorder, and universal disorganization. Let our American brethren, then, understand that Mr. Thompson represents only himself,—that he bears with him the sanction and the impress of no great public class, either of Christians, of philanthropists, or of politicians, in this country.

## CONGREGATIONAL UNION.

The Congregational Union of England, says "The British Banner" lately held its meeting at Southampton, the birth-place of Dr. Watts. Certain relics of this venerable man were exhibited by Rev. Mr. Adkins, the present incumbent, which excited a deep interest.

The circumstance of Southampton being the birth-place of Dr. WATTS added exceedingly to the interest of the occasion; and it was successfully turned to the best account; the production of the study-grown,—a very decent and rather sumptuous garment,—excited deep emotion: the exhibition bore somewhat the air and aspect of a resurrection of a prophet from the tomb. To this was added one of the earlier portraits, perhaps the first that was ever drawn of the Sweet Singer of our Nonconformist Israel. This, whatever it may be as a likeness, is, as a piece of art, a very beautiful object, which was placed behind the Chairman, and in front of the pulpit. There, too, in addition, was the portrait of WATTS, the father, once a reputable inhabitant of Southampton, the gift of the poet to certain relatives, whose names are recorded. Then came the Family Bible, with its wooden boards and steel clasps, and its interesting records of divers events, both private and public, on the fly-leaves and other parts of the venerable volume. Among these was the birth of Isaac himself, and the proclamation, in Southampton, of the ascent of King CHARLES THE SECOND to the throne of these realms. There, too, were the Hymns, in their original costume, and the first edition of his Latin Poems, as well as a pocket Bible,—a very gem of typographical beauty.

## THE HUNGARIANS.

The Hungarian war is transferred to this vicinity, where Professor Bowen acts as the champion of the Austrian despot, and his crafty Metternich, his heinous Haynau, and his perfidious Gorgey;—and Mrs. Putnam, armed with the golden and resistless spear of Polemics, does battle for the crushed but ever noble Magyars. Since this year began, Mr. Bowen, who was editor of the North American Review, astonished and shocked the republic of letters, by writing for that work two articles which warmly espoused the Austrian side of the Hungarian question, and traduced and reproached the unfortunate Kossuth, and his patriot band, and his generous nation. In the Christian Examiner for November, Mrs. M. C. Putnam has taken him in hand, and is snipping him up with her scissors, till the poor man looks like that interesting vegetable in which Dutchmen take delight when it is reduced to a mess of "cold slaw." Mr. Bowen is minced.

Mrs. P. in her annihilating rage, threatens to follow him up in another number till she has seen the last of him. We have never seen a more "using up" review of a reviewer; and still it is done with a calmness and propriety of manner, which would do credit to a surgeon at a dissecting table. It is true that Mr. Bowen, who is really a man of talent and a scholar, labors under some fatal disadvantages in the encounter with his feminine adversary; for she is thoroughly acquainted with the subject, which he is not,—and the truth is on her side, which gives her an impregnable vantage-ground in her vindication of the unhappy Hungarians who were crushed between the Russian icebergs and the Austrian cliffs.

It is singular that, after Mr. Bowen had thus volunteered to become the apologist of the autocrats, and the defamer of the patriots, he was made *Professor of history* at Harvard College, and lecturer on political economy, for the present season, before the Lowell Institute. The instructions of this admirer of the continental toryism of Europe must greatly add to the popularity of those institutions. We could almost wish that the "Women's Rights Convention" had been able to give Mrs. Putnam a chance to "lecture" a while on the behalf of freedom and truth, oppressed as they are by civil penalties and force of arms.

## AMERICAN FOREIGN CHRISTIAN UNION.

A meeting was held at the Tremont Temple, last [week?] Christian Union Society.

Mr. Theodore Dwight, of New York, Secretary of the Society, made a statement relative to the object of the association. It is to evangelize Italy and other papal countries. A message, said Mr. D., was received about eight years ago, from Italian patriots in exile. They said, that in coming to this country, they learned the reason why their three attempts at revolution had not succeeded. It was that they had not the Gospel. This sustained order in our country; but as their country was destitute of it, their enterprise had failed.

Mr. D. stated that there is a company of Italian exiles in Brooklyn, who meet every Sabbath evening for prayer, exhortation, and reading the Scriptures.

Rev. Dr. Church, was introduced, and spoke on assailing Popery in Rome. It has been usual to assail Popery in the different nations of Europe. Luther assailed it in Germany, Calvin in Geneva, Wickliffe in England, and Knox in Scotland; but no one in Rome. It is our privilege to beard the lion in his den. War must be carried into Carthage. Popery is the devil's master-piece. Like some of the canine tribe, it has nine lives; you may think that he is dead, but he will come to life again.

After the Reformation, the Order of Jesuits was established. They are bound by their oaths to do whatever their superiors command. In the prosecution of their work, they may turn Protestants, Mahometans, or anything else. They are insurrectionists wherever they go. In the city of New York, they have a college, which can accommodate two hundred students. It is our true policy to assail the Pope in Rome itself. This is the heart of the beast. Bleed him here, and life will become extinct through all his members. The vial of God's wrath must be poured upon the seat of the beast; then he will curse God, and gnaw his tongue for pain. The Pope is now trembling on his throne. He is afraid of the continued influence of Tracts and the Bible.

Rev. Dr. Stow was introduced to the audience. He said that the venerable Dr. Woods of Andover, when giving instruction to the young men in the Seminary, advised them when any new enterprise was proposed for their consideration, to inquire, Is the object good? Is it practicable? Apply these questions to this object, and we should answer them both in the affirmative. This object strongly commends itself to every Protestant; and the way is prepared successfully to prosecute it. Pius IX. may not be the last Pope; but the days of Popery are numbered. Some who hear me to-night, said Dr. S., will hear the voice, "Babylon the great is fallen, is fallen. Salvation unto our God."

Col. Forbes was then introduced to the assembly. Col. F. is an Englishman by birth; was educated at the University of Oxford, and early entered the British army. He has been a resident in Italy, nine years, was there and took an active part in the late revolution. He said that the present Pope was a weak man, and his election was rather accidental. When he first came to the papal throne, the people flattered him. They said to him, we know you are a good man, and all sovereigns, when they ascend the throne, are accustomed to give an amnesty. Part of his councillors advised him to do it; but the jesuits said, no; if you grant this, you will be obliged to go farther. What the cunning jesuits foretold, came to pass. The more liberties he granted the people, the more they rose in their demands. He too late saw his error, and attempted to retrace his steps. This brought on the revolution, and the successor of St. Peter fled from his capital. The spirit of liberty at Rome, was greatly promoted by the circulation of little Tracts. These were spread among the people, and also found their way into the Vatican, and among the Cardinals. Tracts can go, where the Bible cannot. They awaken public attention, and prepare the way for the Bible.

The Pope has returned to Rome; but the Italian mind is not quieted. It is now far more restless under papal tyranny, than it was before. Italy is a smothered volcano, whose internal fires are still secretly at work, which are destined ere long to break forth with great fury, and spread desolation over the seat of the papal beast. *Let all the people say, Amen.*

SOMETHING NEW! Dr. Hughes, the newly created Catholic archbishop of New York, announces a lecture upon the "Rise, Progress, and decline of Protestantism!"

## TO THE FRIENDS OF THE PURITAN RECORDER.

As we are coming near the close of another volume, we think it proper to have a special word with our friends respecting our work. We are not insensible to the great responsibility which attaches to the conduct of a religious paper with so wide a circulation; nor to the great influence which it is capable of exerting for good or harm. And we have endeavored to spare no expense, care, nor labor to make the best impression with it. But we wish our friends to feel that this work is not exclusively ours. It must be much what they shall contribute to make it—both in its literary character, in the purity and energy of its religious spirit, and in the extent of its circulation and influence.

If any suppose that the large circulation, which, through the favor of Providence, we have acquired, makes us independent of our friends, they greatly misconceive the matter. Our paper is sold at so low a price, and published at such an expense, that after meeting the losses incident to such a concern, it yields no more than enough to pay the actual expenses, and a fair per centage on the capital employed in it. That this must be so, we may show from the experience of others. At the late meeting of the New York and New Jersey Synod, a Committee explained the failure of the New York Presbyterian. They stated that the highest number of subscribers had by that paper, was 2,800, and that the annual receipts could not have been over 4000:—And that in eight months the proprietor lost seven thousand dollars:—and that the paper could not have been published without a loss, with less than seven thousand subscribers. That paper was less expensive than ours, and sold at the same price, and from our own experience, we know that it requires not less than seven thousand barely to pay expenses. If our price was that of the New York Observer and Evangelist, papers no more expensive than ours, the increase of our receipts—the whole of which would be clear profit—would be about five thousand dollars. It is the low price of our paper which makes so large a list an indispensable condition of life.

Our friends are interested to know these facts touching our pecuniary affairs, because this establishment is, in our view, *one of the public interests of our churches*. Though it is managed as private property, it is an instrumentality in which the friends of religion have as much interest in proportion to its extent of influence, as they have in any public institution, like a Missionary, or Tract, or Bible Society, or Theological Seminary. And they are as deeply interested to see that its action be healthy and well sustained. It is this that gives us confidence to ask of our friends the aid and co-operation, which each in his way and sphere can give us.

As to the character of our work and the doctrines and spirit which we exhibit, our readers have the means of knowledge. Whatever else has been said of us, we have not been much accused of being given to change. What The Boston Recorder has been for more than thirty years, and what The Puritan has been for more than ten years, are well known. And, as to great principles of Gospel doctrine, very much what we have been, we shall probably continue to be. As to improvements, so far as the excellency of our own work is concerned, we think our friends will not regard us as "behind the age." In many things we believe our paper is much improved upon what it was at first. We certainly spend much more money and labor upon it, than we did formerly. We hope to go on improving. In things susceptible of improvement, we claim to belong to the party of "progress."

But we are not aspiring to the honor of making "improvements" upon the Gospel system of doctrine. Our aim is rather to hold fast what we have—to illustrate, enforce and defend the doctrines of our Puritan fathers, and of the leading divines of New England from that day to this. This we desire to do, as little as possible, in the language of controversy. During the present year we have had unusual incitements and temptations to controversy. But these we have, for the most part, resisted, finding a great advantage in ... ces and the grounds of these assaults are well known to many of our friends; and should furnish a reason for their efforts to sustain and help forward the work which we are doing. We do not expect to carry forward the great work which Providence has entrusted to us, without trials, without encountering prejudices, misconceptions, and the thwarting policies of men of opposing views. For an offset to these, we look to the active sympathy of our thousands of long-tried friends. By their efforts to extend our circulation, they will in the best manner plead our cause against opponents, and put forward our work against all oppositions, and in the best manner provide for the permanent and extended influence of this paper. A word spoken here and there for us to a neighbor, may be of great utility. And those who can spend some hours in soliciting subscribers for us, will be cheerfully rewarded by us according to our published terms—and more rewarded in themselves—in their own consciousness of having contributed what they can to extend the influence of this paper.

# Religious Intelligence.

MEETING OF LADIES. On Tuesday, at 11 o'clock, A. M., Mr. Dwight and Col. Forbes, met the ladies of Boston, at the vestry of Mount Vernon Church.—Mr. Dwight cautioned the ladies against the influence of Romanism through the education of youth. Schools making great pretensions of giving polished education, exist in various parts of the country, under the influence of Jesuits. Many Protestant parents, thoughtlessly place their children in these schools. He warned parents against these institutions. They are one part of the system of the Romish Church, to destroy the souls of the young. He stated a fact within his own knowledge, which gave force to his warning.

Col. Forbes spoke mostly upon the importance of assailing the Pope in Rome. Strike the Pope at the heart, and it will be felt in the extremities of all the members. Take the key-stone from the arch, and the whole fabric will fall in ruins. He urged the importance of incessant working: Popery is ever to work in every part of the world, and this only to do mischief. We must learn from our enemies. Protestants, who have the truth and know the truth, must live and act under its holy influence.

THE RELIGIOUS WANTS OF MAINE. Our readers will recollect a series of articles we have recently published upon Maine, its destitutions, and its claims. They were designed especially to bring to view the importance of the Theological Seminary at Bangor to the interests of Zion in that large and growing State, and in the land generally, and the necessity of its permanent endowment. It is now struggling with poverty, and perplexing embarrassments.

The Trustees have now an agent in this city, Rev. S. Thurston, of Searsport, Me., who will give the benevolent an opportunity to aid in the endowment of the Seminary. We hope the good people of this city and vicinity, will cordially and liberally respond to the call about to be made upon them. We deem it highly important, that this Institution should be put upon a permanent basis; that, under its sound and able instructors, well trained young men should be annually sent forth to supply the rapidly increasing demands of that rising State, and the land. It is but reasonable, that Massachusetts, the parent State, with it sixty thousand Congregational professors, and comparatively few wastes, should put forth a strong hand to assist their feeble brethren of Maine, who number only some seventeen thousand; and more than half of whose churches are dependent in part, or in whole, upon missionary aid.

We wish our brother success in his mission among us; and we hope that he may not be sent empty away.

THE RELIGIOUS PRESS. If we mistake not, says the Presbyterian of the West, the religious press of our country is rapidly assuming a decidedly political character: and so far as it shall so change its character, it will lose its power for good. The Gospel of Jesus Christ wields a powerful influence in moulding the character of individuals, of families, and, consequently, of nations; but whenever ministers of the Gospel, stepping aside from their proper sphere, have become political declaimers, their power as ministers has been destroyed, and a deep wound has been inflicted upon the cause of religion.

AMIN BEY AT THE MISSIONARY HOUSE, BOSTON.—It is generally known that the Turkish Government has sent Amin Bey, one of the most intelligent officers in its navy, as a commissioner to this country, to gain information for the use of that Government. Congress voted ten thousand dollars to pay his expenses while in the country, and he everywhere meets with a respectful and kind reception. As the board has large and important Missions in the Turkish Empire, its officers paid their respects to him on his arrival in Boston, and, at their invitation, he visited the Missionary House, where, in the committee room, the following address was presented, which was kindly interpreted to him by J. P. Brown, Esq., Dragoman to the United States Embassy at the Porte. Amin Bey declared himself pleased with the address, and a copy of it was placed at his disposal.

To His Excellency, AMIN BEY, &c. &c.

We, the secretaries and treasurer of the American Board for Foreign Christian Missions, would take this opportunity to express the gratitude of our society for the protection given by your Government to the missionaries under our care, within the dominions of the Grand Seignior. We also share in the grateful and admiring feelings felt by all Protestant Christians in the United States and Great Britain, and on the continent of Europe, in view of the toleration and protection which have been secured to the Protestant Christian subjects of his Highness the Sultan.

It is now thirty years since, through the favor of your Government, our society commenced its mission among the Christian sects in Syria, and twenty years since we were permitted to begin our labors among the Armenians of Constantinople, and other cities of the Empire. Our object is to give them the benefits of education; and to reclaim them, if possible, from the worship of pictures and images, and from many other superstitions, contrary to the Christian Scriptures, into which they have fallen. We believe the whole influence will be to make them better men in all the relations of life; and that the Government approves of this influence and will approve of it more and more, as it comes under their observation.

Our prayer to Almighty God is, that he will bless the Sultan, and his government, and his people.

RUFUS ANDERSON, S. W. POMROY, Secretaries.
HENRY HILL, Treasurer.
Boston, United States of America, Oct. 14, 1850.

AMERICAN BIBLE SOCIETY. We learn from the N. Y. Commercial that the regular monthly meeting of the Board of Managers of this society was held on Thursday of last week, at the Bible House in New York.

Two new auxiliaries, one a Welsh Bible Society in Ohio, and one in Alabama, were recognized, and a report was made of grants of the Scriptures to various auxiliaries engaged in a systematic supply. The society's agent in Texas reported very favorably upon his labors, especially at Bonham and San Antonio, and an affectionately earnest letter from the Rev. Frederick Monod, of Paris, was read, asking the remittance if possible of the $9000 conditionally promised to the French and Foreign Bible Society, about two years ago, but not yet paid.

The board was then addressed by the Rev. Mr. Pilatte, a French clergyman recently from that republic, and an experienced and active laborer in the Bible cause.

Letters were also presented, and referred to the committee on versions, from Bishop Boone, Rev. Dr. Bridgman, Rev. Dr. Medhurst, and Mr. Samuel Wells Williams, of China, in relation to the new China version.

NEW YORK BIBLE SOCIETY. The monthly meeting of the Board was held on Thursday evening of last week, at the American Bible Society's house, E. H. Blatchford Esq., presiding.

The receipts for the month were $5564; payments the same. The amount due for Bibles and Testaments is $4868.

The marine committee had distributed 720 volumes. Among the vessels supplied were the new steamships Arctic, Union, and Columbia, and partially the Palmetto, Ohio and Empire City, with about twenty-one ships bound for California.

A large number of immigrants had been supplied during the month, from almost every nation.

... nati Gazette of Nov. 4th.

MISSIONARIES FROM AFRICA. Mr. and Mrs. Connelly, from the mission at Settia Kroo, in Africa, midway between Monrovia, Liberia and Cape Palmas, are now in the city. Mrs. Connelly was formerly Mrs. Sawyer; her first husband died and left her alone in the mission. The Missionary Board offered her the privilege of returning, but she declined, being resolved to expend her energies for the benefit of poor benighted Africa. Mr. Connelly was sent out to take charge of the mission, and being unmarried, he offered his hand to Mrs. S. and was accepted. Mrs. Connelly was nine years in Africa, and has visited all the settlements in Liberia. She gives the most encouraging accounts of the prosperity of the Republic, but informs us that the missions outside of the settlements of the colony have not been successful.

PECUNIARY OBLIGATIONS.—At the late meeting of the Presbytery of Tuscaloosa, the following resolutions were adopted:

*Resolved*, That it be a standing order of this Presbytery, that when a pastor and church shall jointly petition the Presbytery for a dissolution of the pastoral relation between them; or when a church shall petition for the same, the parties or party so applying, shall be required to show to the Presbytery that all pecuniary obligations of the church to the pastor have been discharged, or satisfactorily arranged.

*Resolved, further*, That when a pastor applies for a dissolution of his pastoral relation to a church, he shall present to the Presbytery a full statement of the condition in which the pecuniary obligations of the church to him stand; and failing to do this, if the Presbytery shall dissolve the relation, he shall not afterwards be entitled to invoke the aid of the Presbytery, in the adjustment of his claims.

THANKSGIVING DAY.—It is a matter of regret that the States cannot all unite in selecting one day for a general Thanksgiving. There is, thus far, less unanimity than usual. South Carolina had her thanksgiving on the 24th ult. The other States, as far as heard from, have appointed the following days:

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|---|---|---|---|
| Maine | Dec. 12 | New York | Dec. 12 |
| N. Hampshire | Nov. 28 | Pennsylvania | " 12 |
| Vermont | Dec. 5 | Maryland | Nov. 28 |
| Massachusetts | Nov. 28 | Indiana | " 28 |
| Connecticut | " 28 | Florida | " 28 |

NEW YORK STATE. The Governor of the State has appointed Thursday, the 12th of December for a day of General Thanksgiving. The reasons which have led to the selection of a later day than usual, are thus stated in the Albany Journal:—

"For some years past the same day has been designated for this purpose in this and most of the neighboring States. That day has occurred at a season immediately preceding the close of navigation of our canals, when a large number of our citizens engaged in the internal navigation of the State have been so much pressed with business as to be unable to withdraw from their important daily vocations for the observance of this festival. It is estimated that at least fifty thousand persons are thus employed.

"With a view to afford this large class of our citizens an opportunity to unite in the appropriate ceremonies of the occasion, and wishing at the same time to secure the benefits of the moral and religious influence of the observance of the same day through many adjoining States, the Governor addressed the Executive of several neighboring States suggesting an agreement upon a day which would secure a more universal participation in this Festival, within this State, than has been possible for some years past.

"The long established practice of some of the New England States, has, however, fixed the day of thanksgiving in those States in the last week in November; and while the necessity which indicates in this State the propriety of a later day does not there exist, engagements of both a public and private nature are understood to be made in advance of an official proclamation by the civil authorities, looking to the designation of some day near the close of November. These reasons seem to forbid the selection in those States of a later day.

"A conformity with regard to time could therefore only be obtained at the sacrifice of the possibility of the observance of the day by many thousands of our own citizens."

### PROCLAMATION.

*By Hamilton Fish, Governor of the State of New York.*

The mercies of an all-kind Providence call for an acknowledgement of gratitude and of dependence from the creatures of His bounties.

The year which is about to close has been marked by innumerable blessings to us as a Nation. An abundant harvest and profitable labor have brought rich rewards to honest industry. Peace and tranquillity are established at home; and no discord disturbs our relations abroad. Health, prosperity and abundance have been freely vouchsafed to us. Civil and religious liberty prevail throughout the length and breadth of the land. And to all is secured the free exercise of the worship of their Creator according to their own faith. And on this occasion we should not forget, while an inscrutable Providence has seen fit to remove during the past year the Chief Magistrate of our Union, that same Providence has preserved us under the trial a free and a united People, has saved us from anarchy or civil commotion, and has continued to us the mild operation of a Government of our own adoption and rulers of our own choice.

I do, therefore, designate and recommend THURSDAY, THE TWELFTH DAY OF DECEMBER NEXT, to be observed by the good people of this State as a day of Public Thanksgiving to Almighty God.

In witness whereof I have hereunto subscribed my name, and affixed the Privy Seal of the State, at the City of Albany, this 31st day of October, one thousand eight hundred and fifty.

[L. S.] HAMILTON FISH.

By the Governor.
ROBT. H. MORRIS, Private Secretary.

# Ecclesiastical and Ministerial.

FOR THE PURITAN RECORDER.

INSTALLATION AT KILLINGWORTH, CT. An Ecclesiastical Council was convened in Killingworth, Nov. 5th, for the purpose of dismissing Rev. Ephraim C. Swift, and installing as his successor, Rev. Hiram Bell, late of Marlboro, Ct. The installation services were as follows:

Reading the Scriptures and Introductory Prayer, by Rev. Mr. Hyde, of Westbrook; Sermon, by Rev. Mr. Vaill, of Somers; Installing Prayer, by Rev. Mr. Parsons, of East Haddam; Charge to the Pastor, together with a Parting Address to the People, by Rev. Mr. Swift; Right Hand of Fellowship, by Rev. Mr. Houghton, of Middle Haddam; Address to the Church and Society, by Rev. Mr. Crane, of Saybrook; Concluding Prayer, by Rev. Mr. Chesebrough, of Chester; Benediction by the Pastor.

The sermon was founded on 2d Cor. 5: 13 and 14. The object of which was to show, "That the love of Christ as the spring of all action, is the grand secret of ministerial fidelity and success." The occasion was one of deep interest, and rendered the more so, in view of the retiring of a pastor greatly beloved by a people to whom he had ministered for eighteen years; who was constrained to seek a dismission, solely from his age and increasing infirmities.

It was touching to witness the emotion on his part, and that of his beloved flock, as he bid them a final adieu, and it was also cheering, to find his place so soon supplied by a brother of tried ministerial worth, and with so much harmony among the people. It is our prayer, that this large and interesting flock may long rejoice in his light, as they have in that of his worthy predecessor. COM.

FOR THE PURITAN RECORDER.

ENCOURAGEMENT. The meeting house of the Evangelical Congregational church in Kingston, has been lately repaired externally. A very neat and well proportioned steeple has been erected to receive a fine toned bell weighing nine hundred pounds, the present of a native non-resident. Three other gentlemen who were born in this place, contributed the sum of one hundred and seventy dollars, and upwards of two hundred and fifty dollars were received in the congregation, for the improvement of the house. The effort has greatly encouraged this feeble, but gradually increasing society; and the hope is now indulged, that the day is nigh, when it shall be in a condition of self-support. It was established twenty-one years ago, and much of the time has had to struggle for existence, while it has contended almost on Plymouth Rock itself for the faith once delivered to the Pilgrims. Many thanks to these two natives of the town, not now residing with us, who planned and started the effort for improving our church; one by his munificent gift of the bell, and the other by drawing up a subscription paper and heading it with his liberal donation. Many thanks to these other friends from abroad, who have so generously aided in the present movement.

May this example lead the friends of other feeble churches in our Commonwealth, struggling to support the ordinances of the Gospel in their midst, on the true foundation, "Jesus Christ Himself being the chief corner-stone," to similarly encourage the hearts of their brethren and *fellow-townsmen* by like munificent donations. There are other churches in our State, and some on Pilgrim ground, to whom a good bell would not come amiss.

*Kingston, Nov. 11th, 1850.*

FOR THE PURITAN RECORDER.

FAREWELL PASTORAL VISIT IN MIDDLE HADDAM, CT. Social gatherings of an affectionate people at the house of a pastor whom they love, are of the best class of friendly visits. In such gatherings, pastor and people mingle together in sympathy and interchange of kind feelings, kind words and sentiments, under the hallowed influence of a sacred and endeared relation. Such interviews, the people of Middle Haddam have been accustomed to, and in such visits, have they, from time to time, greeted their pastor, and been welcomed to his abode. But in their last visit, on the 22d ult, they assembled at the parsonage, knowing that their beloved pastor was soon to cease to minister to them, and that all their fond attachments to him were to be broken off.

In the ministry of their pastor, they found much to be thankful for. Though short, his ministry had been very effective and successful. As a feeble church, they were incited and encouraged to rise up from their dependence on the Missionary Society for aid in supporting their pastor, and they paid his salary without help from abroad, and continued so to do. They also testified their attachment to him and confidence in him, by benefactions to him and his family, over and above the salary, to the value of more than one hundred dollars a year; and besides this, they increased, greatly increased in their benefactions for foreign objects of benevolence. It is no wonder that such a minister should be dear to his people, and his people dear to him. Their farewell visit was an illustration of this, both in the full attendance on the part of the people, and the amount of their benefactions—in the tender and melting scenes of the visit—the kind advice given by their pastor—the overflowings of his heart in gratitude to them, for all their kindness to him and to his family—his request to be remembered in their prayers, and their requests to be remembered in his prayers—and finally in their united supplications to God. These all were such as to throw a hallowed influence over the interview, and to cause every one to feel, that it was good to be present.

That the blessing of God may continue to attend the people of Middle Haddam, and also their late pastor, in all his subsequent life, is the prayer of one who was an eye witness of their farewell visit. R. F.

Rev. JOSIAH L. ARMES was installed junior pastor of the First Congregational church in Mason, N. H., Oct. 30th. The sermon was preached by Rev. L. H. Sheldon, of Townsend in this State.

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V. *The Canon of Scripture:* History of the text. Preservation. Integrity. The hand of God manifested.

VI. *Internal Evidences*, in general.
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☞ *The Lectures to be published in a volume.*

YALE COLLEGE. This venerable institution, in entering on its third half-century, has received the strongest tokens of public confidence. The number of students on the ground at the recent opening of the term, is greater, as we learn, by about *fifty*, than it has been for some years past. A few days ago the classes stood as follows:

| | | | |
|---|---|---|---|
| Senior, | 96 | Sophomore, | 120 |
| Junior, | 94 | Freshman, | 124 |
| | | Total, | 434 |

...their power as ministers ...p wound has been in...don.

...SIONARY HOUSE, Bos... that the Turkish Govern...ne of the most intelligent ...missioner to this country, ...use of that Government. ...d dollars to pay his ex..., and he everywhere meets ...eption. As the board ...ons in the Turkish Em...espects to him on his ar...invitation, he visited the ...e committee room, the ...d, which was kindly in...wn, Esq., Dragoman to ...the Porte. Amin Bey ...the address, and a copy ...al.

...BEY, &c. &c. ...reasurer of the American ...issions, would take this op...tude of our society for the ...vernment to the missiona...e dominions of the Grand ...he grateful and admiring ...Christians in the United ...on the continent of Eu...on and protection which ...otestant Christian subjects

...ce, through the favor of ...ty commenced its mission ...Syria, and twenty years ...begin our labors among ...ople, and other cities of ...to give them the benefits ...n them, if possible, from ...images, and from many ...to the Christian Scrip...fallen. We believe the ...ake them better men in all ...hat the Government ap...will approve of it more ...heir observation. ...d is, that he will bless ...nt, and his people. ...DERSON, } Secretaries. ...ROY,

...America, Oct. 14, 1850.

...TY. We learn from the ...regular monthly meeting ...this society was held on ...he Bible House in New

...a Welsh Bible Society in ...ere recognized, and a ...Scriptures to various ...atic supply. The so...ed very favorably upon ...n and San Antonio, and ...from the Rev. Freder...asking the remittance ...ionally promised to the ...ciety, about two years

...sed by the Rev. Mr. Fi...ently from that republic, ...tive laborer in the Bible

...nted, and referred to the ...Bishop Boone, Rev. Dr. ...t, and Mr. Samuel Wells ...on to the new China ver...

...TY. The monthly meet...n Thursday evening of last ...le Society's house, E. H.

...th were $5564; payments ...for Bibles and Testaments

...d distributed 720 volumes. ...d were the new steamships ...ia, and partially the Pal...ity, with about twenty-one

...rants had been supplied ...st every nation.

...RICA. Mr. and Mrs. Con...ttia Kroo, in Africa, mid...ria and Cape Palmas, are ...nelly was formerly Mrs. ...ied and left her alone in ...ry Board offered her the ...he declined, being resolved ...benefit of poor benight...sent out to take charge ...married, he offered his ...cepted. Mrs. Connelly was ...s visited all the settlements ...most encouraging accounts ...public, but informs us that ...settlements of the colony

...ONS.—At the late meeting ...loosa, the following resolu...

...ding order of this Pres... and church shall jointly ...a dissolution of the pasto...; or when a church shall ...rties or party so applying, ...to the Presbytery that all ...church to the pastor have ...orily arranged.

...n a pastor applies for a ...tion to a church, he shall ...ll statement of the con...y obligations of the church ...o this, if the Presbytery ...shall not afterwards be ...of the Presbytery, in the

...It is a matter of regret that ...in selecting one day for a ...ere is, thus far, less unan...Carolina had her thanksgiv...ther States, as far as heard ...llowing days:

| | | |
|---|---|---|
| New York | Dec. | 12 |
| Pennsylvania | " | 12 |
| Maryland | Nov. | 28 |
| Indiana | " | 28 |
| Florida | " | 28 |

...Governor of the State ...12th of December for a ...ing. The reasons which ...later day than usual, are ...rnal:—

...me day has been desig... and most of the neigh...s occurred at a season im...ose of navigation of our ...of our citizens engaged ...the State have been so ...to be unable to with...y vocations for the ob...is estimated that at least ...s employed.

...large class of our citizens ...e appropriate ceremonies ...at the same time to secure ...ligious influence of the ...ugh many adjoining ...e Executive of several ...an agreement upon a ...ore universal participa...his State, than has been

...tice of some of the New ...fixed the day of thanks...st week in November; ...indicates in this State ...does not there exist, en...d private nature are un...e of an official procla...looking to the designa...e of November. These ...ction in those States of

...to time could therefore ...e of the possibility of ...many thousands of our

...ATION. ...f the State of New York. ...Providence call for an ...and of dependence from

...close has been marked ...as a Nation. An abun...ave brought rich ...eace and tranquility are ...scord disturb our re...erity and abundance ...to us. Civil and re...out the length and

breadth of the land. And to all is secured the free exercise of the worship of their Creator according to their own faith. And on this occasion we should not forget, while an inscrutable Providence has seen fit to remove during the past year the Chief Magistrate of our Union, that same Providence has preserved us under the trial a free and a united People, has saved us from anarchy or civil commotion, and has continued to us the mild operation of a Government of our own adoption and rulers of our own choice.

I do, therefore, designate and recommend THURSDAY, THE TWELFTH DAY OF DECEMBER NEXT, to be observed by the good people of this State as a day of Public Thanksgiving to Almighty God.

In witness whereof I have hereunto subscribed my name, and affixed the Privy Seal of the [L. S.] State, at the City of Albany, this 31st day of October, one thousand eight hundred and fifty.

HAMILTON FISH.

By the Governor.
ROBT. H. MORRIS, Private Secretary.

## Ecclesiastical and Ministerial.

FOR THE PURITAN RECORDER.

INSTALLATION AT KILLINGWORTH, CT. An Ecclesiastical Council was convened in Killingworth, Nov. 5th, for the purpose of dismissing Rev. Ephraim G. Swift, and installing as his successor, Rev. Hiram Bell, late of Marlboro, Ct. The installation services were as follows:

Reading the Scriptures and Introductory Prayer, by Rev. Mr. Hyde, of Westbrook; Sermon, by Rev. Mr. Vaill, of Somers; Installing Prayer, by Rev. Mr. Parsons, of East Haddam; Charge to the Pastor, together with a Parting Address to the People, by Rev. Mr. Swift; Right Hand of Fellowship, by Rev. Mr. Houghton, of Middle Haddam; Address to the Church and Society, by Rev. Mr. Crane, of Saybrook; Concluding Prayer, by Rev. Mr. Chesebrough, of Chester; Benediction by the Pastor.

The sermon was founded on 2d Cor., 5: 13 and 14. The object of which was to show, "*That the love of Christ* as the spring of all action, is the grand secret of ministerial fidelity and success." The occasion was one of deep interest, and rendered the more so, in view of the retiring of a pastor greatly beloved by a people to whom he had ministered for eighteen years; who was constrained to seek a dismission, solely from his age and increasing infirmities.

It was touching to witness the emotion on his part, and that of his beloved flock, as he bid them a final adieu, and it was also cheering, to find his place so soon supplied by a brother of tried ministerial worth, and with so much harmony among the people. It is our prayer, that this large and interesting flock may long rejoice in his light, as they have in that of his worthy predecessor. COM.

FOR THE PURITAN RECORDER.

ENCOURAGEMENT. The meeting house of the Evangelical Congregational church in Kingston, has been lately repaired externally. A very neat and well proportioned steeple has been erected to receive a fine toned bell weighing nine hundred pounds, the present of a native non-resident. Three other gentlemen who were born in this place, contributed the sum of one hundred and seventy dollars, and upwards of two hundred and fifty dollars were received in the congregation, for the improvement of the house. The effort has greatly encouraged this feeble, but gradually increasing society; and the hope is now indulged, that the day is nigh, when it shall be in a condition of self-support. It was established twenty-one years ago, and much of the time has had to struggle for existence, while it has contended almost on Plymouth Rock itself, for the faith once delivered to the Pilgrims. Many thanks to these two natives of the town, not now residing with us, who planned and started the effort for improving our church; one by his munificent gift of the bell, and the other by drawing up a subscription paper and heading it with his liberal donation. Many thanks to these other friends from abroad, who have so generously aided in the present movement.

May this example lead the friends of other feeble churches in our Commonwealth, struggling to support the ordinances of the Gospel in their midst, on the true foundation, "Jesus Christ Himself being the chief corner-stone," to similarly encourage the hearts of their brethren and *fellow-townsmen* by like munificent donations. There are other churches in our State, and some on Pilgrim ground, to whom a good bell would not come amiss.

*Kingston, Nov. 11th, 1850*

FOR THE PURITAN RECORDER.

FAREWELL PASTORAL VISIT IN MIDDLE HADDAM, CT. Social gatherings of an affectionate people at the house of a pastor whom they love, are of the best class of friendly visits. In such gatherings, pastor and people mingle together in sympathy and interchange of kind feelings, kind words and sentiments, under the hallowed influence of a sacred and endeared relation. Such interviews, the people of Middle Haddam have been accustomed to, and in such visits, have they, from time to time, greeted their pastor, and been welcomed to his abode. But in their late visit, on the 22d ult., they assembled at the parsonage, knowing that their beloved pastor was soon to cease to minister to them, and that all their fond attachments to him were to be broken off.

In the ministry of their pastor, they found much to be thankful for. Though short, his ministry had been very effective and successful. As a feeble church, they were incited and encouraged to rise up from their dependence on the Missionary Society for aid in supporting their pastor, and they paid his salary without help from abroad, and continued so to do. They also testified their attachment to him and confidence in him, by benefactions to him and his family, over and above the salary, to the value of more than one hundred dollars a year; and besides this, they increased, greatly increased in their benefactions for foreign objects of benevolence. It is no wonder that such a minister should be dear to his people, and his people dear to him. Their farewell visit was an illustration of this, both in the full attendance on the part of the people, and the amount of their benefactions—in the tender and melting scenes of the visit—the kind advice given by their pastor—the overflowings of his heart in gratitude to them, for all their kindness to him and to his family—his request to be remembered in their prayers, and their requests to be remembered in his prayers—and finally in their united supplications to God. These all were such as to throw a hallowed influence over the interview, and to cause every one to feel, that it was good to be present.

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INTERESTING DECISION. At the law term of the Supreme Judicial Court, during the present week, a decision was promulgated in a case which has some considerable interest among our citizens. The case was that of James P. Batcheller vs. City of Salem. It is an action brought to recover of the City the sum of $100, claimed by plaintiff as due on his salary as a teacher in one of our Public Schools. The circumstances of the case are as follows:—The School Committee voted to pay $800 a year to the Principals of the Grammar Schools, the plaintiff being one. The City Council refused to appropriate more than enough money to allow the teachers $700 a year. This suit was brought to recover the extra $100. The case was argued in January last.

Chief Justice Shaw stated that the Court had decided that the plaintiff was entitled to recover in this action. The opinion and the reasons of it, are to be stated at length by Judge Fletcher.

This decision seems to settle the point that a School Committee may bind the City Council by their vote, and may make a contract binding upon the city.
*Salem Observer, 9th.*

DISTINGUISHED GRADUATES OF YALE. The triennial catalogue of Yale College, recently published, shows among the graduates of that institution, 4 Judges of the U. S. Supreme Court, 80 Judges of the Supreme Court of different States, 2 Secretaries of State, 2 of War, 1 of the Treasury, 1 of the Navy, 1 Postmaster General, 39 United States Senators, 139 Members of House of Representatives, 22 Governors, 18 Lieut. Governors, 8 Secretaries of different States, 4 Ministers and Plenipotentiaries, 3 Chancellors of New York, 4 Bishops, 13 Presidents of Medical Societies, 36 Presidents of Colleges, 105 Professors. Besides these, there are other graduates who have filled distinguished positions, who titles are not inserted in the catalogue, as Prof. Tully, Ashbel Smith, of Texas, Dr. S. F. Jarvis, &c.—*N. Haven Pal.*

JOHN ROBINSON'S WORKS. At the last meeting of the Congregational Union, Dr. Campbell offered to print an edition of two thousand of John Robinson's works. He considers Robinson, as the father of Independency. The Union voted to accept of his proposition. As soon as this work is issued from the British press, we hope that some American bookseller will publish it for the benefit of the Congregationalists on this side of the Atlantic. The churches of New England were fashioned so much after the model of Robinson, that they will be highly gratified to obtain the works of their venerable founder."

HISTORY OF THE UNITED STATES. Mr. Bancroft, it is said, is earnestly engaged on his great historical work. In the three volumes already published, he has given our colonial history. He now proposes three more for the American Revolution. He obtained many valuable materials, while Minister to England.

FREE SCHOOLS. The question of repealing the Free School Law was at issue at the recent election in New York State, and the people decided against repeal, by a majority of from 50,000 to 100,000. This result is highly gratifying to the friends of education.

OUR NEW TYPE. Those who attend to the mechanical execution of our paper, have probably observed that we, last week, made our appearance in a new dress. We thought proper to wear our new suit once, to see if our readers would take notice of us. One of our correspondents in another State says:—"I received your paper from the office this morning. I perceive it newly arranged with new type, and in fine style." We think that our readers will generally agree with our correspondent. It is our determination to spare no necessary expense to make the mechanical execution of our paper equal to that of any of our cotemporaries.

## General Intelligence.

*From the Traveller of Tuesday.*

### MASSACHUSETTS ELECTION.

The results, as far as the returns are decisive are as follows:

*Governor.*—There is no choice. Gov. Briggs has a majority against him of 8,755. Last year in the same towns the majority against him was 2,982. His loss, therefore is, comparatively, 5,778.

*Senate.*—In Suffolk, 6 Whigs are chosen—Benj. Seaver, John H. Wilkins, Geo. H. Kuhn, Charles Hubbard, David Sears, Chas. T. Russell.

In Essex, the returns not being complete, the result is doubtful, except in regard to two of the coalition ticket (Frederick Robinson and Daniel Saunders) who are probably elected.

In Middlesex the coalition ticket is chosen—Messrs. J. T. Buckingham, Henry Wilson, N.P. Banks, Jr., Luke Wellington, J. W. Graves, J. M. Usher.

In Worcester the coalition ticket elected—Alexander De Witt, Edward B. Bigelow, Moses Wood, Francis Howe and Giles H. Whitney.

Hampshire—Whigs—William A. Hawley, William Hyde.

In Franklin, Whiting Griswold, coalition, is elected.

In Hampden, there is no choice.

In Norfolk, Samuel Morrison, Edw. L. Keyes and Saml. Warner, coalition, are chosen.

In Plymouth, Wm. H. Wood and Edward Cazneau, coalition, are chosen.

In Bristol, probably, Lyman H. Dean, Geo. Austin, and Wm. C. Taber, coalition are chosen.

Barnstable, Nantucket and Dukes, and Berkshire, entitled in all to five Senators, are not heard from.

It will thus be seen that the Whigs have elected but 8 Senators, while the coalition have elected 22. The coalition therefore, are sure of the Senate.

*Representatives.*—The Advertiser of Wednesday, makes the result 143 Whigs, and 136 Coalition Representatives.

*Representatives to Congress.*—In the 1st district, Mr. Appleton is elected by a large vote. 2d district, no choice. 3d, 4th, 5th, and 6th, no choice. 7th, Goodrich, Whig, probably defeated. 8th, Mann, Whig Free Soiler elected. 9th, Fowler, Whig Free Soiler, elected. 10th, doubtful—Scudder, Whig, probably elected.

| | Towns. | Briggs. | Boutwell. | Philips. |
|---|---|---|---|---|
| Suffolk, | — | 5,942 | 1,903 | 1,675 |
| Essex, | 30 | 8,176 | 3,741 | 5,190 |
| Middlesex, | 49 | 7,404 | 6,960 | 4,221 |
| Worcester, | — | 6,501 | 7,248 | 4,850 |
| Hampshire, | 22 | 3,246 | 1,246 | 1,256 |
| Hamden, | 18 | 3,459 | 637 | 3,377 |
| Franklin, | 23 | 2,477 | 1,100 | 1,698 |
| Berkshire, | — | 1,062 | 55 | 901 |
| Norfolk, | — | 4,640 | 2,796 | 2,271 |
| Bristol, | 18 | 3,322 | 1,501 | 2,085 |
| Plymouth, | 20 | 3,089 | 2,498 | 1,537 |
| Total, | 275 | 48,604 | 27,817 | 23,769 |

### NEW YORK ELECTION.

In this State, it is yet doubtful, at the time of our going to press, who has been elected Governor. The Members of Congress are about equally divided between the Whigs and Democrats.

The Legislature is Whig by a considerable majority on joint ballot.

In New York city the Whigs have carried their Mayor by a large majority. Two Whig Aldermen, and twelve Whig and seven Democratic assistant Aldermen, are elected in the city.

NEW JERSEY. Dr. Fort, the Democratic candidate for Governor, is elected by a majority of five thousand. Democratic Congressmen elected in the 2d, 3d and 4th districts, and a democratic majority in the legislature. A United States Senator is to be elected by the legislature, in place of Hon. Mr. Dayton, Whig.

### ARRIVAL OF THE AFRICA.

SEVEN DAYS LATER FROM EUROPE.

*New York, Nov. 8.* The Africa arrived at 7 o'clock, with dates to the 26th. She brings 119 passengers.

The Africa left Liverpool at 12 M.; heavy bets were pending between that vessel and the Arctic.

The Africa passed, on the 7th inst., at 8 o'clock steamship Asia, hence for Liverpool. The Atlantic made her passage to Liverpool in 11 days and 23 hours. The Niagara arrived at Liverpool on the Sunday previous.

The political news is of but little importance. The agricultural meetings which have been held, exhibits a marked advance in the social position of farmers.

FRANCE. The Paris journals are occupied in discussing the condition and probable future conduct of Gen. Changarnier, with respect to the President, and a prolongation of his powers. The permanency of the Republic seems to hang upon this point.

A serious disturbance has taken place at the Prison at Doullens, among the political prisoners. A number of ringleaders have been placed in irons, and the Governor of the Prison has gone to Paris to report the case to General Bourjolly. On hearing of the resignation of General D'Hautpoul, with whom he had some misunderstanding, Gen. Bourjolly sent him a hostile message. The affair, however, had been amicably arranged.

The retirement of Gen. Hautpool, Minister of War, is now certain, and his resignation will take place before the meeting of the Legislative Assembly. Gen. De Arbouvill and Gen. Schramme are spoken of as likely to succeed to that office.

M. Guizot, it is said, will offer himself as a candidate for the Department of the Cher, at the election which is to take place in the course of next month.

The Count of Chambord is said to have addressed a letter to some of his friends in Paris, expressing his decided disapprobation of the prolongation of the powers of the President.

HANOVER. The Ministerial crisis in Hanover has been brought to a termination for the present, but another crisis is apprehended at no distant period. The Prussian Parliament is to be convoked on the 12th of November.

HESSE CASSEL. Accounts from Berlin state that there was a suspension of the Hessian agitation, pending the issue of the conference at Warsaw, between the Emperors of Russia and Austria and Count Brandenburg. The movement of troops still continued towards the Hessian frontier. There does not however appear to be any hope of a change in the Elector's policy, and an invasion on the part of Austria and Bavaria is expected.

ROME. Six murderers were shot at Rome on the 8th ult. by the Pontifical troops. The French soldiery were kept under arms in their barracks, as a measure of precaution, but public tranquility was not disturbed.—*Tele. to Eve. Papers.*

### LATER FROM CALIFORNIA.

The Empire City arrived at New York on Wednesday of last week, from Chagres, with 20 days later news from California.

She reached the wharf at 11 A. M., with 300 passengers, a large amount of gold, and 20 days later news, bringing dates to the 5th of October.

The Empire City left Chagres on the 26th, and Kingston, Ja., on the 29th.

The Purser of the Empire City, B. W. Comstock, a resident, we believe, of Providence, died on Monday, last week, respected by the officers, and all on board.

One other passenger died on the passage. Owing to the death of the purser, the papers are all in confusion, and no list of the passengers have been prepared.

The steamers Isthmus and New Orleans, which left San Francisco on the 1st and 5th ult., had both arrived at Panama, but the Sarah Sands, which left on the 25th Sept., had not arrived.

The bulk of the gold, about two millions, may be expected by the Georgia and Cherokee.

The Georgia left Chagres about two hours before the Empire City, and the Cherokee was to leave on the following day. They will bring each 250 or 300 passengers.

The Equador, which left San Francisco on the 15th Sept., did not reach Panama till the 18th, having got out of coal.

The San Francisco papers are filled with the accounts of the late conflagration, which consumed over 150 buildings. The fire originated in a house on Jackson street, between Kearney and Dupont. It extended up towards Dupont street and Portsmouth square. The buildings were mostly of wood, and the flames spread rapidly, owing to the want of water.

The fire is supposed to be the work of an incendiary, and several arrests have been made. The office of the Pacific News was entirely destroyed—loss $30,000. The Picayune office lost heavily, but will be able to commence again soon. Signor Rossi, of the Italian theatre, lost everything.

The fire was cut off towards Montgomery street; thereby saving the most valuable part of the city—the City Hall, though in imminent danger escaped; and it is thought the great destruction of property might have been prevented had there been an Engineer to direct operations, by blowing up a few of the buildings.

The individual losses and suffering must of necessity be immensely great; many have lost their all; hundreds are ruined pecuniarily. Our citizens had *just* completed the former burnt district, and many a mechanic, carpenters and the like were beginning to fear a dull winter, and the low wages, but their fears are now dispersed, the devouring element has consumed several large blocks of buildings, which will no doubt be at once rebuilt.

The accounts from the diggings are various, and many are wending their way back from the mines. Some report gold plenty, while others announce the reverse.

Accounts had reached San Francisco from the plains, from Captain Waldo's station, on Salmon Trout River, dated September 22, giving the most deplorable accounts of the emigrants arriving at that place in extreme distress.

The State election was to take place on the 7th of Oct., two days after the New Orleans left, and was occupying all attention.

The expenses of the squatter war reached ten thousand dollars.

The news of the engrossment of the California bill in the Senate, produced, on its receipt in San Francisco, the liveliest emotions of joy.

The hopes of the people are raised high in the expectation, of hearing by the next steamer, of the admission of that State into the Union.

The weather was rather pleasant in most parts of the country, there had been a great deal of rain, and it was said to have been extremely cold in the mountains.

We are pleased to notice that the improvements in the city of San Francisco are progressing very rapidly, and by the time the rainy season sets in, the streets will be substantially planked.

The California Courier of the 5th says, the amount of gold shipped by the California last Monday, was one million eight hundred thousand dollars, and probably the passengers carried three hundred thousand dollars more. Besides this, the sailing vessels must have taken five hundred thousand, so that we may safely set the amount down, including one hundred thousand dollars to be shipped to-morrow by Adams & Co., and two hundred thousand dollars carried away by foreigners, as two millions nine hundred thousand dollars in six days.

The accounts from the overland emigrants are of the most painful character. A requisition on the Collector of San Francisco for an advance of $100,000 has been suggested, and it is likely the distressed citizens will resort to that means of alleviation of their distress.—*By Tel. to Wednesday Evening papers.*

### FROM OREGON.

Our San Francisco papers, says the Boston Journal, contains some news from Oregon. The overland immigrants were beginning to arrive. They generally told sad tales of suffering on the route. The Oregon Spectator of Sept. 19th, says:—

"The news from the immigrants on Snake River is of rather a sad character. Some packers, who arrived here a few days ago, report about one thousand wagons destined for this territory—that they passed this number of wagons between Fort Hall and the Dalles; the rear part of the California immigration having changed their course to Oregon. They report also a great deal of suffering and distress among them. They have been so long on the road that they have generally exhausted their supplies of provisions; many of them have scarcely been able to keep soul and body together. The Government from the Dalles post, has been quite active in furnishing supplies.

The early portion of the immigration fared much better; although they were not met on the way, yet they could obtain plenty upon their arrival at the post.

When we left, about the first of August, an expedition was preparing to start for the Grand Round Valley with flour and provisions; but upon their arrival at the Umatilla River they met quite a large number. In order to do justice to all, they had to limit the quantity for each mess. The apportionment was so small that it afforded but temporary relief, and since that the Dalles post has been 'eat-en out.' An express came to Fort Vancouver, a few days since, with orders for additional supplies immediately; that the stores at the Dalles post had been exhausted. We fear that those now in the vicinity of the Dalles must be in great want.

The army officers at Vancouver may exert themselves to their utmost, and they will not be able to reach the Dalles under ten or twelve days. A large proportion of the immigrants fell into a common error this season—that of loading too lightly with provisions.

The funeral ceremonies in honor of Gen. Taylor took place at Oregon City on the 12th Sept. The procession was large, and the Eulogy said to be "well written and happily expressed."—*Alta Cal., Oct. 1st.*

### STEAMBOAT EXPLOSION, AND SAD LOSS OF LIFE.

*Newcastle Del. Nov. 7th P. M.* The steamer Telegraph, while on her passage from Philadelphia to Baltimore, burst her boiler off this place, about 7 o'clock this evening. So far, about 20 persons have been brought from the wreck, wounded and killed. Some five or six have drifted ashore, and been picked up. It is supposed that a great many were blown overboard. The captain and crew are supposed to have been all killed. The boat has drifted two miles below here. She had too much steam on.

About 40 passengers have landed, among whom are a great many burnt an scalded. There are about 20 more on board yet, who are suffering greatly. The arsenal has been thown open here, for the comfort of the wounded, among whom are five ladies.

P. S. The steamer has just been towed to the wharf. The cabin floor is strewed with the scalded. Capt. Claypool has been found, but is very badly hurt. There are 7 persons dead on board, as near as can be ascertained.

### EXHIBITION OF THE INDUSTRY OF ALL NATIONS.

The Committee appointed by His Excellency the Governor of this Commonwealth for the Industrial Exhibition to take place in London, in May, 1851, having just received instructions from the Central Authority at Washington, would invite the attention of their fellow citizens to this great exposition of Arts, Industry, and Genius.

In conformity with the request of the "Central Authority," at Washington, the undersigned would respectfully solicit contributions from the Agriculturist, the Manufacturer, the Mechanic, and from all the industrial classes in every department of human labor throughout the Commonwealth; so that the citizens of Massachusetts, known for their inventive genius and productive skill, may be fully and honorably represented at this assemblage of the industry of the world.

As the time is limited beyond which no applications can be received, all persons intending to be contributors, are requested to give immediate information of such intention. The products of the farm, the garden and the dairy, the forest and the mine, the factory and the workshop, the laboratory and the studio, will be here represented; and not only articles possessing the merit of novelty, rarity and high excellence, but also those of more humble pretensions, which are calculated to promote the well-being of mankind, and are so often met with in Massachusetts, will be contributed to this great Industrial Exhibition.

The Committee are happy to state, that the United States Government have concluded to commission a frigate or steamship to convey to London, such productions of our country as are destined for the Industrial Exhibition, and if desired to return them in the same vessel. A portion of the Marine in the Revenue Service will also be employed to take the articles from the various points along the Atlantic coast to the port of embarkation for England, *all free of charge*; and that, by an order of the British Government, no duty will be laid on any production, unless sold in that market.

The Massachusetts Committee is divided as below, into Sub-Committees for the examination of articles in the various departments, to be submitted to them for approval, and will attend to that duty with all possible despatch:

CONGRESSIONAL DISTRICTS.

No. 1—Henry N. Hooper, Erastus B. Bigelow, Boston.
No. 2—John Aiken, Andover.
No. 3—William A. Burke, Lowell.
No. 4—Edward Riddle, Charlestown.
No. 5—Alexander De Witt, Oxford.
No. 6—Charles Stearns, Springfield.
No. 7—David Carson, Dalton.
No. 8—Marshall P. Wilder, Dorchester.
Nos. 9 and 10—Samuel L. Crocker, Taunton.

The time for the departure of the Government vessel is not yet fixed, but as no article can be admitted to the Exhibition after the 1st of March, it will be necessary that all productions should be forwarded from this port as early as the 10th of Jan. next.

A Circular will be issued by this Committee as soon as further advices are received from the Central Authority, detailing all the necessary information.

Communications may be addressed to the Secretary, at Boston, or to the members of the Committee in the several districts where the contributors reside.

Per order of the Executive Committee,
MARSHALL P. WILDER, Chairman.
HENRY N. HOOPER, Secretary.

## Weekly Summary.

**Large Sales of the City Lands.** The Atlas of Saturday states that the public and private sales of the land belonging to the city, during the past sixty days, amount to about the sum of $305,000. At the auction sale by Newell A. Thompson, on the 30th ult., about $300,000 feet of land was sold. The total amount realized by that sale is $252,000.

In addition to this large sum, the superintendent of lands, under the direction of the joint committee of the City Council, has recently disposed of various lots of land situated upon or near Suffolk Street, which amounts to $39,673.

The land recently sold to Hon. Josiah Quincy, Jr., at the corner of Market and Friend Streets, amounted to $13,340. These extensive sales have all been made within the time above appointed.

The sales have been made to all classes of our citizens, and it may reasonably be expected that within a very short period the whole territory will be improved, and a new impulse given to the business of our city.

**Mercantile Library Association in Boston.** We are gratified to record the following statistics as evidence of the unexampled prosperity of the Mercantile Library Association. New members joined during the month of October, 488; assessments renewed, 578; receipts, $2,132. New members for the same month of 1849, 452; assessments renewed, 338; receipts, $1,580; making an increase for the same period over last year, of 276 members, and of receipts, $552.

**The Maine Railroad,** will for the present use the freight depot of the Lowell road. The Corporation's net loss by the late fire, it is now said, will be about $75,000. A large proportion of the cost of the burnt depot ($33,000) was in building its foundation; most of the bricks are found not to be materially damaged, and the iron work of the cars will chiefly be saved. The building was not insured, and the freight, by the company, only for $10,000. The light of the fire was distinctly seen by passengers on board the steamer Boston, 12 miles at sea. Messrs. Harrod & Fernald will save some of their mahogany, &c., in a damaged state.—*Transcript.*

**The Population of Massachusetts.** The first of November was the time assigned for the marshals to send on to Washington the returns of the recent United States Census. Here all the returns have not yet been received. Enough however, have been received, to show that the population of Massachusetts, by the U. S. Census, will be greater than by the State Census, and that she has, without doubt, a little over one million inhabitants within her borders.—*Traveller.*

**Singular Robbery.** At about 2 o'clock on Saturday morning, two persons from Roxbury broke into Willard's stable in old Cambridge, and selected a new buggy waggon, which they harnessed to a horse which they had brought with them. They proceeded with their booty towards Boston, when they ran against a post and broke the sharfts, which they attached to the waggon. After they had proceeded a little distance further, another accident happened, and the horse escaped. A watchman approaching, the men fled, leaving the waggon which was taken possession of by the watchman. The horse was subsequently recovered, and in the course of Saturday, was claimed by and restored to its Roxbury owner.—*Advertiser.*

**Gen. Taylor's Will.** Gen. Taylor's last will is said, by the Washington correspondent of the New York Herald, to have been made before the battle of Monterey, in 1846. He made ample provision for his wife, giving her three large storehouses and a lot, and more than a hundred shares of Bank stock, and six or eight slaves in Louisville, Ky. To his son, Richard, he gave his plantations in Mississippi and Louisiana and twenty thousand dollars. To Mrs. Bliss and Mrs. Wood, his daughters, he gave ten thousand dollars each, and to the former, then unmarried, several negro women. It was his wish that the plantation should not be divided for ten years, and from the proceeds of the crops he directed that his daughters should receive twenty thousand dollars each, in addition to the sum before mentioned. Judge McGhee, of Mississippi, was made his executor. He made provision for the payment of a security debt of $1000; he owed nothing on his own account. He desired that his servants should be moderately worked and kindly treated—the old ones to be taken care of, and made comfortable.

**Washington, Nov. 3.** Some uneasiness has been excited among the citizens of the District at a proposition made in the Virginia Constitutional Convention for the expulsion of all free negroes from Virginia. They dread an overwhelming influx of negroes into the District if this proposition should be acceded to. The Union denounces George Thompson as an interferer in anti-slavery movements and an opposer of the laws of the country.

**A Windfall.** It is said that an Englishman, lately deceased in England, has left a large amount of property, nearly two millions of dollars, to a citizen of New Haven, formerly a bookseller in the Exchange building. The name is not mentioned in the will, though the person is described, and he is supposed to be Levi H. Young, Esq., who rendered an Englishman great kindness at the Tontine, some sixteen years ago. Glad of the good luck of Mr. Young.—*New Haven Palladium.*

Mr. Young, says the Hartford Courant, is a printer, and a native of Norwich. He has many friends who will rejoice in his good luck. The following is the clause of the will which is supposed to refer to him. The testator was a Col. Daniels. The will has been proved:—

"And now, having no other near relatives or friends who need my bequest, I give to a certain bookseller in Connecticut, in the United States of America, all my shares in the Bank of Liverpool, England, and Dumfries, Scotland, amounting, as will appear by the certificates in my possession, and by the Bank books, to *four hundred thousand and sixty two pounds currency*. The name of the aforesaid legatee I do not remember; but he kept a bookstore South of the Tontine Hotel, and in a large four or five story block, made of brick, having a bank in one of its divisions. And my reason for this bequest is, that the said bookseller showed me many marks of kindness and courtesy, and visited me during a sickness of several days. He was a married man, a member of the English Church, and if now living, is about 40 years of age, or more."

**New Hampshire Constitutional Convention.** This body assembled at Concord one day last week. The Hon. Franklin Pierce was chosen President, and Thomas J. Whipple, Secretary. A committee of ten was appointed to prepare rules and orders for the Convention. It was also resolved that a committee of two from each county be appointed by the President to consider and report as early as may be, the best practicable mode of proceeding to revise the Constitution of the State.

**The Nashville Convention.** The National Intelligencer speaking of this Convention, which is appointed to meet on the 11th inst., says that so many of its members have seceded, it is doubtful if a majority of those who attended the first meeting will appear again. Even its President has renounced it, and we are certain of but one faithful member—Mr. Senator Barnwell of South Carolina—who has announced his intention to be present.

**Hungarians in Iowa.** Governor Ujhazy writes to the editor of the St. Louis *Anzeiger des Westens* that the Hungarian colonists have arrived at their destination in Iowa. The place chosen by them is in Decatur county, on the Crooked Fork River. They are all well, in the best spirits, have commenced building the necessary houses, and making preparations for extensive agricultural operations next year. Gov. Ujhazy has received from Kossuth an address to the American people, which will soon be published.

**Population of Hartford.** The total number of inhabitants was 17,851. The number of foreigners is 3364, of which 2301 were born in Ireland, 395 in England, 87 in Scotland, 42 in France, 367 in Germany, and 59 in Canada. Colored persons, 541. In 1840, the population of Hartford was 12,893—increase, 4958, or about 40 per cent. This gain has been principally within the last two or three years; and if the town improves as rapidly during the coming two years, the population will reach 20,000.

**Railway Building Burned.** The Marine Railway Building, Fox Point, was destroyed by fire about one o'clock yesterday morning. The building and machinery were owned by Messrs. Richard J. Arnold and Wm. M. Baily, of this city, who, we learn, are insured in Lowell, for two thousand dollars, which will nearly cover their loss. The entire loss is estimated at something over three thousand dollars; and the remainder, on which there was no insurance, falls on Mr. Thomas Crandall, the superintendent of the Railway, about $5000, in stock and tools; and several workmen, whose tool chests were in the building. The fire was the work of an incendiary, and must have been set after twelve o'clock, as a person who is employed to watch the lumber and buildings about the wharves, was through the yard a short time before the fire was discovered, when all was safe.—*Providence Post.*

**Prairie set on Fire—Great Loss of Property, &c.** *Cincinnati, Saturday Nov. 9.* A despatch from Kanesville, Mo., states that a tremendous conflagration has occurred in that region, caused by the Omaha Indians, who set on fire the dry grass on the prairie. The wind was very high at the time, and the flames spread with such rapidity that a great many of the fences, outstanding crops, and some buildings, for miles around, were enveloped in one sheet of fire. The Indians, just previous to the conflagration, were discovered in the act of setting fire to the prairie in a number of different places. The Omahas inhabit a portion of the Missouri territory, some sixty miles above Fort Leavenworth. They are described as one of the most dangerous and treacherous of the Indian tribes, and will be likely to cause the pioneers of the backwoods a great deal of trouble.

**Fire.** At Williamstown, Vt., on Tuesday morning, the dwelling house of the widow Joseph Clifford was discovered to be on fire. After the fire was extinguished, Mrs. Clifford was found dead, her body remaining in a sitting posture, in an arm chair, with one arm resting on a stand. The flesh was burned to a crisp, and had parted from the bones in many places. It is supposed that she was smoking, and that the fire in the pipe communicated with her clothes, and thence to the ceiling of the room.

**A Southern Confederacy.** Mr. William J. Grayson, formerly a member of Congress from South Carolina, has addressed a letter to the Governor of that State, pointing out the dangers and difficulties of a dissolution of the Union of these States. He contends that if the present Confederacy is broken up, the formation of another would be difficult, and its continuance impossible. No future Confederacy can be sanctified like the present by the memories of the past; by associations with the great men and great events of the grand epoch of American history; by the wisdom and virtues of the Father of his Country. If this Union cannot stand, there is no hope for the continuance of any other.—*Transcript.*

**Colonizing Free Blacks.** The "Flag" and "Post Boy," both Kentucky papers, are strongly arguing a proposition in favor of an appropriation by the State to aid in transporting its free blacks to Africa. The Maysville Eagle also thinks that considerations of policy, as well as humanity and justice, should induce the next legislature of Kentucky to appropriate an annual sum of $20,000 to the purpose referred to. From the article in the Post Boy we make this extract:—

"The Convention having established a decree of unconditional expatriation against all emancipated slaves, it would seem to be due to justice and humanity that, having denied them a place on our soil, where they were born, we should adopt some measure towards providing them a refuge and a home elsewhere.

Every consideration forbids that we should desire to impose upon our sister States a class of population which we consider a dangerous and mischievous element of our own community. We have no right to suppose that other States will submit to have this nuisance thrust upon them. We know that they will not. They ought not, and it does not become us to ask it of them.

**The Philadelphia Coal Trade.** The Philadelphia Ledger says:—The Anthracite Coal trade was never, probably, more prosperous than now. Prices are weekly rising, and but for the increased activity of trade on the Reading Railroad, the public interest in the coal trade would be heightened by the prospect of having to pay ten dollars per ton before the close of the coming winter. As it is, from six to seven dollars per ton is not improbable. The Lehigh Navigation Company has given notice that it has already taken as many orders as it will probably be able to fill before the close of navigation, and though the Reading Railway is bringing down weekly 50,000 tons, the demand prevents any surplus stock at Port Richmond.

**Quebec and Richmond Railway.** We learn from Canadian papers that a sufficient sum has been subscribed to enable the Quebec and Richmond Railway Company to commence operations on the line of the road. This road will connect with the Atlantic and St. Lawrence Railroad, and an entire line of railroad communication between Quebec and portland will thus be afforded. By this arrangement Quebec and Portland will also be brought into a closer connection with Montreal and the lower provinces. The inhabitants of Quebec are thoroughly impressed with the importance of the enterprise, as tending to advance the commercial interests and general prosperity of the city, and are aiding in its prosecution with their money and influence.—*Traveller.*

**Guano Superseded.** The St. Vincent Royal Gazette mentions that a gentleman of that island has sent to England, a quantity of pozzolona, to have it tested as a cement, and was agreeably surprised to learn that the chemist who tested it had declared it to be the best manure that had yet been discovered, and that it was far preferable to Guano. The gentleman in question was complimented in having a mine of wealth superior to gold. When it is considered (says the Gazette) that the island abounds in this valuable substance—the best cement, and, as it now appears, the best manure that is known—we cannot refrain from offering our public congratulations on the recent discovery, which must ere long bring great wealth into the islands, by supplying them with an article which must be much needed by the sugar growers. Pozzolona from St. Vincent could of course be supplied here much cheaper than guano, and might, in consequence of its cheapness, be extensively used.

**Pennsylvania Senator.** Hon. Richard Rush is talked of for U. S. Senator, by the Democrats in Pennsylvania. The Harrisburg Telegraph the Whig organ of Gov. Johnston, has an article going to show that Gen. Cameron will receive the regular nomination of his party for United States Senator. Hon. Henry D. Foster is also urged by the Democrats.

**Later from the West Indies.** New York, Nov. 8. The Cherokee brings two days later news from the West Indies. The cholera continued to prevail dreadfully at Kingston Port Royal, and at St. Catherines. The total number of deaths at Kingston was 338, and at Port Royal 181—the authorities of each place were doing their utmost to arrest its progress.

**Great Fire at Lockport.** *Lockport, Nov. 8.* About 11 o'clock a very destructive fire broke out in the large fourstory block, known as the Merchants' Block, on the corner of Main and College streets, which was entirely consumed. The printing office of the Democrat was also destroyed, together with all the books and papers. The loss is estimated at $30,000.

**Mayor Barker.** The Grand Jury have found a true bill against Mayor Barker of Pittsburg, for a misdemeanor while in office. One of his policemen has been found guilty of larceny; another of perjury; another of an assault, with an intention to kill.

**Pennsylvania.** The census, it is thought, will show the population of Philadelphia to be about 450,000 in 1840, 258,467. Pittsburg, with its suburbs, has about 80,000—in 1840 40,000. Lancaster, about 16,000—in 1840, 8417. Reading 15,821—in 1840, 8410. It is estimated that the entire population of Pennsylvania will be shown to be not far from 2,300,000, and that of Ohio about 2,200,000.

**Lake Superior.** Six years ago there was but two vessels of any kind on Lake Superior, and not more than one or two white families could be found within 400 miles from the Sault to La Pointe. Now there are 3 large propellers, and 6 or 7 sail vessels. Four light houses have been erected by the government, and several thousand inhabitants are scattered along the coast.

## Marriages.

In Milton, 6th inst., by Rev. David Dyer, Mr. EDWIN M. CLAPP, to Miss ELIZABETH C. FAIRBANK.

In Andover, 23d ult., by Rev. Chas. H. Peirce, Mr. ORIN BARNARD to Miss ELIZA L. WARDWELL, all of Andover.

In Grafton, 9th inst., by Rev. Mr. Biscoe, Mr. THOMAS T. WALKER to Miss DELIA W. BANCROFT, both of Upton.

In Royalston, 30th ult., by Rev. E. W. Bullard, Mr. CHARLES W. GATES to Miss HARRIET F. BLISS, all of Royalston. Also, on the 7th inst., Mr. GEORGE A. GOODSPEED, of Winchendon, to Miss ANTOINETTA BALLOU, of Royalston.

In Atkinson, N. H., by Rev. J. Page, Mr. JOHN M. HOPKINS, of Nashville, to Miss ELIZABETH PETTENGILL, of Atkinson.

In Rygate, Vt., 30th ult., by Rev. J. M. Beattie, Rev. L. THAYER, of Windham, N. H., to Miss HANNAH G. BEATTIE, daughter of Mr. James Beattie, of Rygate.

In New Haven, on the 4th inst., WILLIAM LAFAYETTE BURRELL, Esq., to Miss LUCY A. F. NEALE.

In Somers, Ct., by Rev. Mr. Vaill, Mr. CHAS. W. BOWERS to Miss LOUISA M. BROCK, both of Somers. Also, Mr. HORACE E. MEACHAM to Miss LOUISA M. BOND. Mr. FRANCIS A. GILBERT, of Rockville, to Miss LAURA ANN KIBBLE, of Somers.

In Columbia, Ct., on the 3d inst., by the Rev. Mr. Avery, Mr. SAMUEL HITCHCOCK, of New York, to Miss MARY ANN, daughter of Mr. Thaddeus Hunt, of Columbia.

## Deaths.

In Beverly, 21st ult., Mrs. ABIGAIL SHAW, 78.

In Medfield, Rev. D. C. SAUNDERS, D. D., formerly President of Burlington University, 80.

In Stoneham, 9th inst., after a long and distressing illness, Miss SALLY RICHARDSON, daughter of Dea. Reuben Richardson, 45.

In Abington, 31st ult., Mrs. DIANTHA, wife of Dr. Ezekiel Thaxter, 65. 2d inst., Mrs. MEHITABLE, wife of Mr. Jacob Bicknell, 65. 3d inst., in South Abington, of Typhus fever, Miss ABBEY RAMSDELL, daugh. of Martin Ramsdell Esq., 17. 8th inst., Mrs. LYDIA, wife of Mr. Zenas Jenkins, and daughter of Merritt Jenkins, Esq., East Bridgewater. 9th inst., an INFANT of Miller and Roxana Cook. 10th inst., In Abington very suddenly, whilst at meeting in the afternoon, Mr. JACOB BICKNELL; he dropped down and died without a struggle, aged 75.

In Winchester, N. H., 27th ult., while on a visit, Mrs. ABIGAIL WHEATON, of Warwick, relict of the late Reuben Wheaton, aged 68.

## Notices.

REV. ALBERT BARNES, of Philadelphia, will repeat by special request, his interesting anniversary Sermon, in behalf of the American Sunday School Union, on Sabbath evening next, at Park street Church, and on the following (Monday) evening at the (Baptist) Bowdoin Square Church. The Rev. clergy of the city, and the public generally, are invited to attend.

☞ Rev. J. D. BRIDGE, will deliver an address on Temperance, the fifth of the series instituted by the Young Men's Total Abstinence Society, on *Sunday evening next*, in the Pine Street Church, commencing at 7 o'clock.

THE PILGRIM ASSOCIATION will meet at the house of the Scribe, on *Tuesday, the 19th of November*, at 3 P. M.
JOSEPH PECKHAM, Scribe.

*Kingston, Nov. 5, 1850.*

☞ The next meeting of the WORCESTER COUNTY SOUTH DISTRICT TEMPERANCE UNION will be held at Milford, on *Thursday Nov. 21st*, at 10 A. M. The attendance of the Friends of Temperance, of whatever name, is respectfully requested.

By order of the Executive Committee,
THOMAS C. PISCOS, Recording Secretary.

*Grafton, Mass.*

☞ The Subscriber having removed from Thorndike, Palmer, requests that letters, &c., be directed to him at Longmeadow.
LEVI SMITH.

*Longmeadow, Nov. 8, 1850.*

## The Markets.

### BRIGHTON MARKET.

THURSDAY, Nov. 7, 1850.

[Reported for the Boston Daily Advertiser.]

At Market 2575 Cattle, 6500 Sheep, and 1600 Swine.

PRICES—*Beef Cattle*—Extra, $6; first quality, 5.25 a 5.50; second 4.50 a $5; third, $4 a 4.50.

*Working Oxen*—Sales $50, 58, 60, 65, 78, 83, and 100.

*Cows and Calves*—Sales $19, 24, 25, 28, 33, and 38.

*Stores*—Sales of Yearlings, 7 a $9; two years old 11 a $18; three years old, 18 a $25.

*Sheep*—Small lots $1.60, 1.80, 1.88, $2, 3.33 and 2.37.

*Swine*—Still Hogs 4c. Shoats to peddle, 4 a 4½ for Sows, 5 a 5½ for Barrows. At retail from 4 to 5½c.

REMARKS.—A smaller number than usual were purchased before they arrived at Brighton, and a portion of them were bought by speculators, and sold again at Brighton.

### CAMBRIDGE CATTLE MARKET.

WEDNESDAY, Nov. 6, 1850.

[Reported for the Boston Daily Advertiser]

At market 1769 Cattle, about 700 Beeves and 1059 Stores, consisting of Working Oxen, Cows and Calves, yearlings, two and three years old.

PRICES—Market Beef, Extra, $6 per cwt; first quality, 5.50; second do., $5; third do., 4.75. Barrelling Cattle, 2.50, 3 and $4. Hides, $5 per cwt. Tallow, 5.50.

*Stores*—Working Oxen, $50, 67, 80 and 95.

*Cows and Calves*—$17, 24, 30 and 36. Yearlings, $7, 10, and 13. Two years old, $10, 15 and 21. Three years old, 14, 20 and $26.

*Sheep and Lambs*—8070 at market. Prices—Extra, 3, 5, 6 and $8. By lot, $1.25, 1.75, $2, and 2.50.

*Swine*—Retail 5 a 6c.

REMARKS—The market for cattle the last three weeks has been heavy—the supply far above the demand, and prices have declined.

122 cars came over the Fitchburg, and 93 over the Boston & Lowell Railroad, loaded with Cattle, Sheep, Horses, Swine and Fowls.

Number from each State—

| | Cattle, | Sheep & Lambs. | Swine. | Horses. |
|---|---|---|---|---|
| Maine | 481 | — | — | — |
| N. Hampshire | 626 | 3730 | — | 8 |
| Vermont | 456 | 4220 | 56 | 19 |
| Massachusetts | 94 | 120 | 39 | 13 |
| New York | — | — | 77 | 15 |
| Canada | 102 | — | — | 28 |
| Total | 1769 | 8070 | 172 | 83 |


## ADVERTISEMENTS.

THE WORKS OF

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TESTIMONIALS.

So numerous have been the testimonials in favor of Dr. Woods' Works, both in this country and in England, coming from the most distinguished Divines of the Congregational, Presbyterian and Baptist Churches, and also from the pens of the ablest Reviewers connected with the Religious Periodical Press, that we have found it difficult to select to so limited an extent as is necessary for a news paper notice.

*Rev. Dr. Harder writes from London as follows:*

The Works of Dr. Woods have to me, I must say, a *peculiar charm*. They have a vividness of thought and language, as well as an accuracy of scriptural truth, and a healthy soundness of theological system which very many readers will be prepared to value.

*The Editor of the London Evangelical Magazine closes a long notice, thus:*

We earnestly recommend these valuable works to our younger ministers, and especially to students in Theology. In our judgment, they cannot find an uninspired guide more worthy of their acquaintance, and their confidence.

*From Revs. Samuel C. Jackson, Nathan Munroe, and Rev. Dr. Labaree, Presidents of Middlebury College.*

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*From Rev. Drs. Sears, Ripley and Hackett, of Newton Theological School.*

The good sense, the mature piety, the ample knowledge, the union of caution, accuracy and decision, which characterize Dr. Woods, will secure for his collected works, a place among the most valuable productions in Theology.

*From Rev. Dr. Cummings, Portland, Me.*

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*The Editor of the N. Y. Evangelist, writes:—*

It is a work of rare merit, embodying the results of fifty years' careful investigation. An eminent minister of New England recently said to us, that he considered the works of Dr. Woods the most perfect system of Theology in the world.

*From the Presbyterian, Philadelphia.*

The great characteristic of these works is their clearness. The author always makes himself understood. We believe he has vigorously and satisfactorily unfolded the great system of the Orthodox faith.

*From Rev. Dr. Hodge, in the Princeton Review.*

Dr. Woods has erected an enduring monument to his memory, which we doubt not will long be cherished with affection and respect. All the works here collected bear the impress of a perspicuous, wise, and devout mind, and may be recommended to a very large class of readers, as a store house of Theological Truth. We hope to have an opportunity of presenting a more extended estimate of the character of these volumes.

We have been favored with similar expressions of opinion from other Professors, and from various Ministers of high standing in different parts of the country. But perhaps the best testimonial of all is the fact that these works have been introduced in large numbers into several Theological Seminaries, and are studied by those who are preparing for the ministry—and all this with the approbation of the Professors.

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A. J. BELLOWS, for the Trustees.

Charlestown, Nov. 11, 1850. 46.

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THE Winter Term of this Institution, will commence on Wednesday, the 4th of Dec., and continue sixteen weeks.

C. HAMMOND, Principal.

Monson, Nov. 11, 1850. 46—3t.

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THE Winter Term of this Institution, in the male and female departments, will commence Nov. 29, and continue ten weeks. Rev. E. T. Rowe, A. M., has been appointed to take the place of Alphonso Wood, A. M., resigned, and will enter upon his duties the ensuing term.

AMOS BLANCHARD, Secretary.

Mendon, Nov. 2, 1850. 46

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AS the seventh VOLUME of this *popular* little Sabbath-school Paper closes with Dec. 27, it is desirable that all who wish to subscribe for VOLUME EIGHT, commencing January 3d, 1851, sign or order to have their Volume complete, should send their orders by the 20th of December.

The paper is published Weekly, by the MASS. S. S. SOCIETY, No. 13 Cornhill, Boston. Terms at the *Depository in Boston*:—Single copy, 40 cents; *three* copies to one address, $1; *ten* to one address, $2½; *twenty* or *upwards* to one address, 25 cents a copy. From these terms there will be no variation; payable in all cases *in advance*.

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N. B.—In order to furnish the WELL-SPRING at the low price we do, two weeks' papers are printed on one sheet, and are ready to deliver together, so that subscribers who live for the convenience of their papers, by express or otherwise, may find it for their interest to have them once in two weeks, instead of once a week. Many of our subscribers prefer to receive two weeks' papers at once, with the Herald and Dayspring, or American Messenger, by same express; others can be supplied in the same way, if they wish.

45—1, Jan. 30.

Notice.

THE Copartnership heretofore existing between the subscribers, under the firm of GOULD, KENDALL & LINCOLN, is by mutual consent, this day dissolved. The business of the late firm will be settled by CHARLES D. GOULD and JOSHUA LINCOLN, who are each authorized to use its signature in liquidation.

Boston, Oct. 31, 1850.

CHARLES D. GOULD,
CHARLES S. KENDALL,
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The business of *Publishing and Bookselling*, in all its branches, will be continued as heretofore by the subscribers, under the style and firm of GOULD & LINCOLN, at the old stand, No. 59 Washington Street.

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EARNEST solicitations having been addressed to the Society, to make this STANDARD VOLUME as CHEAP as practicable, in order that it might obtain a more general circulation among those for whom it is especially designed—Sunday school teachers, and Bible students generally,—it has been resolved to reduce the price of the work in half binding to 45 cents, and in sheep binding to 55 cents.

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THE PROPRIETOR is desirous of disposing of a large proportion of the FRUIT TREES in the Nurseries at Hawthorn Grove, Dorchester, Mass., with a view to improvements on the grounds the coming season.

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## Notices of New Publications.

THE DISTRICT SCHOOL AS IT WAS. By One who went to it. Revised Edition.

Phillips, Sampson & Company, have issued a new edition of this book, first printed some seventeen years ago, and now, for the third time, and revised by its author, Rev. Warren Burton. It is a very amusing affair having the same relation to the subject, as a caricature to a real face; or a farce to actual life. It mortifies us to think that it has been re-printed in London as an accurate picture of the famous educational establishments of New England, such as they were a score of years ago. John Bull is such a gullible, sober-sided, matter-of-fact old fellow, that he will swallow all of Mr. Burton's fun, fancy and fiction, as if it were solemn history. We are joyfully aware of the great improvements which have been made in our district schools; but we think that, among the self-styled *reforming* gentry, there is a disposition to depreciate the *ancien regime* beyond what justice will allow. Such as the old schools were, they raised up some "very smart fellows," and among them the author of this droll account of them; and we do not see that the modern crop of scholars is so much more "likely" than that which went before, as might have been expected from the superior instruction of our times. This book, however, will revive many reminiscences of times and scenes in the old school houses among those "who went to them;" and they will do themselves no small pleasure by applying for it to Ticknor & Company.

LETTERS ON THE ORGANIZATION AND EARLY HISTORY OF THE METHODIST EPISCOPAL CHURCH. By Rev. Alexander McCaine.

A volume in pamphlet form. It is a fiery onslaught, in true Highland style, with wild slogan-cry, shrill-piped-pibroch, and flashing claymore, upon the Methodist Hierarchy. The venerable author, who has been sixty years a Methodist preacher, seems like some "thorn-backed Scotchman," shouting "Noli me tangere!"—and enforcing his motto by rasping his adversaries to the very bone and marrow. He is as cruel as that famous, but very fabulous Irish woman in Broad street, who is said to have scraped her baby to death with an oyster-shell. We have not read the whole of these peppery pages. Such a mince-pie as he makes of Episcopal Methodism, is too much for a single meal. The crust is too crusty and "short," and the filling is too highly seasoned, and too strongly flavored with "the ardent," to allow the whole to be devoured with impunity at a single sitting. But judging from the statements made in this pamphlet, and from the recent violent agitations among the Wesleyans of England, it does seem that there must be something in the genius of the hierarchy uncongenial with the free spirit of Christianity, and the liberality of the age. Some changes will have to be made in the system, before it can well accord with the prevalent state of feeling in New England, as to ecclesiastical rights and popular liberties.

METHODIST QUARTERLY REVIEW FOR OCTOBER.

We have been accustomed to greet this work with great pleasure, feeling that the rising tone of scholarship which it indicated in the Methodist ministry must be an omen of increased liberality of feeling toward those from whom they differ. But this number contains an article on Calvin, which fairly discourages our hopes for those brethren. It is full of anti-Calvinistic bigotry, and the old hide-bound disposition, which delights to paint that prime reformer of the church of God, that holy man of prayer, that zealous preacher and judicious expounder of the Word, that champion so resolute for the faith and so valiant for the truth,—to paint *him* as a devil tossing heretics on his pitch-fork among the sulphurous fires. This *vulgar* view of a great and good man, who, nevertheless partook of the infirmities of human nature, and in one of the universal errors of his times, is taken chiefly from Dyer's malignant Life, (or rather attempted murder,) of John Calvin. And the reviewer does not hesitate to say, that all Calvinists would now be persecutors, if they had the power! But what says history? England never knew entire religious liberty, except when under the protectorate of the Calvinistic Cromwell. The Arminians Charles the First and Second, and James the Second, were violent persecutors. The Calvinist William Third, favored toleration; but the Arminian princes who have succeeded him, have ever stiffly upheld the predominance of their State church tyranny. Did the Calvinists of New England, in the seventeenth century manifest a spirit of intolerance? Certainly not more so than the Episcopal Arminians in Virginia. Most of the religious persecutions in Europe during our day, are carried on by Arminian rulers, whether Protestant or Papal. The truth is, men of any creed are so depraved by nature, that there is danger that they will not have grace enough to refrain from persecution, in case they are tempted to such an abuse of power. We had hoped that the day had gone by, when the more cultivated of the Methodist brethren could feel such narrow-hearted prejudices, or so ungraciously express them.

HYMNS FOR INFANT MINDS. By Jane Taylor.
RHYMES FOR MY CHILDREN. By the late Mary Lundie Duncan.

Here are two "children's quarto's," neatly printed by R. Carter & Brothers, of New York; and sold in this city by Gould, Kendall & Lincoln. They are simple, pleasing, instructive, and thoroughly evangelical; and are enough to make any old sinner wish himself once more a little one on his mother's knee, lisping these gentle roundelays. Martin Luther was wont often to exclaim,—"Oh, for more of the *fides infantum*!"—the faith by which they receive God's sayings without any doubt or questioning. These collections, as well as the "Divine Songs" of Dr. Watts, are adapted to imbue the tender mind with a strong infusion of the gospel spirit. May they help full often to prompt the ascription,—"Out of the mouth of babes and sucklings, thou hast perfected praise."

MINISTERIAL FREEDOM. A Sermon by Rev. W. Barrows.

This is evidently an *occasional* sermon. But of the nature of the occasion which called it forth, we are in no situation to judge. The sermon by itself, however, is very stringent; and indicates a peculiar skill in finding the raw spots on a callous conscience, and applying the snapper to them with a cabman's unerring aim. As good old bishop Latimer would say,—"It is a nipping sermon, my masters; a sermon that hath a pinch to it." It temperately, and yet somehow—vehemently, vindicates the independence of a pastor in all matters purely personal and civil; and it conclusively proves that no parish can violate, or suffer to be violated, their pastor's just freedom, without sore detriment to its best interests. This sermon, aside from the merits of the case to which it refers, is worth procuring, reading, and lending; and it may be had of Perkins & Whipple.

SELECTIONS FROM THE WRITINGS OF FENELON; with a Memoir of his Life. By Mrs. Follen.

This is the *sixth* edition,—a sure proof of the popularity of a work, which was given to the public more than twenty years ago, and yet is still called for amid all the crowd of new books which are struggling for the notice of the public. Fenelon was a non-descript, having about him much to admire, much to love, and much to pity. He is petted by Papist and Protestant, by orthodox and heterodox. Mrs. Follen gives all of him that looked lovely to her Unitarian view, and to that of Dr. Channing. The book is issued with simple elegance, by James Munroe & Company.

AN ADDRESS BEFORE THE LITERARY SOCIETIES of Centre College, Kentucky, June 25, 1850. By Edward P. Humphrey.

Dr. Humphrey, the worthy son of a most worthy sire, here offers a rapid and comprehensive survey of society during the first half of the nineteenth century. A fifty-mile mirror, unrolled in less than a pair of hours, must present a rapidly moving pageant; but it is a panorama of surpassing interest, and drawn with a discriminating eye and a skillful hand. We have seen no effort of the kind,—and this year has been fruitful of them,—which has pleased us more. We are glad to see a Western brother so well "booked up" in all branches of science. Though he is both "a prophet and the son of a prophet," he does not so much indulge in visions of the future; but turns the inspiration of the theme into fervid exhortation to those who are to have the next future in their hands, that they may act on the persuasion, "that the man of intellect, courage, philanthropy, will be the MAN OF THE TIMES."

THE PASTOR'S DAUGHTER. By Louisa Payson Hopkins.

The accomplished writer of this book designed by it to explain to a young inquirer the way of salvation, from reminiscences of the conversation of her father, the late Dr. Payson of Portland, of hallowed memory. It is an admirable work of its kind, replete with the holy ingenuity, fervent sincerity, and penetrating unction of that holy man's instructions. His many excellences as a religious teacher and guide of souls, are well brought out in his attempts to win to Christ a child of many prayers. This small volume will be right welcome to multitudes who cherish the blessed memory of that devoted minister. Sold by Gould, Kendall & Lincoln.

MEMOIRS OF MRS. HAWKES, late of Islington. By Catharine Cecil.

The author of this work is a daughter of that faithful man of God, Rev. Richard Cecil; and it contains many remarks in conversation, and extracts from his sermons and letters, preserved with pious care by the excellent Mrs. Hawkes, his ardent friend and admirer. This, with much other thoroughly evangelical matter, makes some of the best of reading. It is all about good folks, and is well adapted to make other good folks better. So let all such apply for it to Gould, Kendall & Lincoln.

EVANGELISM IN THE MIDDLE OF THE NINETEENTH CENTURY. By Charles Adams.

A well printed volume, full of information and statistics as to the present state of evangelical religion in all countries in the world. Such works, when as well done as this appears to be, are exceedingly useful, and both stimulate and warrant the zeal of Christendom to spread itself over the world. The preparation of these pages must have cost Mr. Adams much labor, and it has been well expended. Published by Charles H. Peirce.

MANUAL OF CHURCH POLITY.

This is a waistcoat-pocket edition of a work prepared by a Committee of the General Congregational Association of Iowa, for the information of their own churches, and to answer the inquiry,—"What is Congregationalism?" Like all other good little things, it is adapted to do good everywhere,—and to do it at the East, as well as the West.

THE MARRIAGE RING. From the writings of John Angell James.

Gould, Kendall & Lincoln have done up this neat volume in "nuptial" style; and it is just the sort of thing to give away to such as are about to become bound in the spell of the wedding ring; that they may walk wisely, and live happily, in that new circle of duties.

THE UNION BIBLE DICTIONARY.

The American Sunday School Union still circulates this condensed manual, which may well be called "much-in-little," though it is not so very small. It is the convenient thing for Sabbath school teachers, whether professional or amateur.

## Ecclesiastical Record.

FOR THE PURITAN RECORDER.

### COUNCIL AT MANCHESTER, Ct.

At an Ecclesiastical Council convened in Manchester, Ct., by letters missive from the Pastor, and the Committees of the Church and Society in that place, on Tuesday, the 29th October, 1850, there were present—

From the Church in Bolton, Rev. Lavius Hyde, Pastor, and Deacon Eleazar Andrews, Delegate.

From the Church in North Coventry, Rev. George A. Calhoun, Pastor, Brother Albemarle Loomis, Delegate.

From the Church in Vernon, Rev. Albert Smith, Pastor, and Deacon Horace W. Talcott, Delegate.

From the Church in East Hartford, Rev. Samuel Spring, Pastor, and Brother Solomon Olmsted, Delegate.

The Council was organized by the choice of Rev. Samuel Spring as Scribe, and Rev. G. A. Calhoun, Moderator. Prayer was offered by the Moderator.

The communication of the Pastor to the Church and Society, requesting them to unite with him in calling a Council for the purpose of dissolving the relation subsisting between them was read; the records of the church meeting at which the vote was passed, complying with the request of the Pastor; and evidence, satisfactory to the Council, that the Society also concurred in the request.

From representations also made by the Committee, and enquiries made by the Council, it appeared that the Church and Society retained unimpaired confidence in their Pastor, and cherished the most grateful recollections of his fidelity, his abundant labors among them, and the smiles of the Great Shepherd which have attended their connexion. It was also apparent that the Church and Society concurred with the Pastor in his urgent request, in the persuasion that his views of his feeble health and incompetency for the discharge of the severe duties of the ministry among them rendered a dissolution of the connexion necessary.

From these representations, as well as from their own acquaintance with the faithfulness and ability of their brother, the Council, sympathizing, as they do, with the sentiments of the Church and Congregation, reluctantly come to the conclusion, that it is their duty to accede to the earnest request of the Pastor; and in deciding the main question before them, *Resolve*, That in their view, it is expedient that the pastoral relation existing between the Rev. Bennet F. Northrop and the Church and Society in Manchester be dissolved, and it is hereby dissolved.

The Council have not come to this conclusion without deep regret and tender sympathy, both with the Church and Congregation, whom this act bereaves of a long beloved and bereaved Pastor, and with their Brother, whom it separates from the people of his charge and affection. The union which is thus dissolved, has been a signally happy one; endeared by the recollection of such scenes as a faithful pastor and a confiding people love, cemented by the harmony of more than twenty years, and crowned once and again by the presence of the Gracious Spirit, in the midst of whose operations the Church and their Minister have stood still and seen the salvation of God. But trying as is the duty, the Council feel themselves called upon to perform it, and to declare that tie dissolved which they had hoped death only would have sundered. They commend their brother to the confidence of the churches as a highly approved minister of the New Testament, a faithful and able servant of Christ, and one whom they trust the Lord of the harvest will yet successfully employ in the Gospel vineyard. They commend the destitute Church and Congregation to the care of the Great Shepherd, exhort them to harmony with others and peace among themselves, and advise to an early re-establishment of Gospel institutions, with the earnest prayer that a future connexion may be as propitious as that this day dissolved, and as signally owned for the honor of the Redeemer and the salvation of souls.

G. A. CALHOUN, *Moderator.*
SAMUEL SPRING, *Scribe.*

FOR THE PURITAN RECORDER.

### ECCLESIASTICAL AND MINISTERIAL.

Agreeably to letters missive from the Congregational Church in Warner, an Ecclesiastical Council met at the house of Dr. Parsons Whidden, October 24th, 1850, at half past 10 o'clock, A. M., "to dissolve the pastoral relation between the Rev. Robert W. Fuller and the church with which he is connected, if the way shall appear to the Council to be open for such action."

Present from the church in Boscawen East Parish—Rev. Caleb B. Tracy, pastor, Brother Moses Coffin, Delegate.

Church in Salisbury—Rev. E. D. Eldredge, pastor, Brother Nathaniel Sawyer, Delegate.

Church in Boscawen, West Parish—Dea. Eldad Austin, Delegate.

The Council was organized by choosing Rev. C. B. Tracy, Moderator, and Rev. E. D. Eldredge, Scribe. Prayer was offered by the Moderator. The Council then proceeded to hear statements from the pastor and Committee of the church; and after going through with a thorough investigation of the case, came unanimously to the following result:

That in view of all the circumstances of the case, it is expedient that the pastoral relation existing between the Rev. Mr. Fuller and the church in Warner be, and it is hereby dissolved.

In coming to this result, the Council are happy in stating that nothing appeared before them against the moral and ministerial character of the Rev. Mr. Fuller; and they do hereby cordially recommend him to the churches in our connection as a faithful and successful minister of Christ.

The Council sympathize with the church in their present trials, and would suggest the importance of their exercising the spirit of mutual forbearance and kindness, seeking the things which make for peace, and things wherewith one may edify another.

The Council would likewise suggest to the church the importance of making speedy arrangements for the re-settlement of the ministry among them.

CALEB B. TRACY, Moderator.
ERASMUS D. ELDREDGE, Scribe.

*Warner, N. H., Oct 24th, 1850.*

## The Family Fireside.

### IS OUR EDUCATION EVER FINISHED?

*Finished Education.*—It is truly said, that the best and most important part of every man's education, is that which he gives himself.

Many of our youth of both sexes feel that their education is finished, when their school days are over. No idea can be more destructive to the progress of true improvement. Our education is never finished till we are in our graves. The discipline acquired in College or in school is given to us only that we may be better able afterwards to educate ourselves. We have only then crossed the threshold of a course of improvement that must last us our life time. Such discipline is important; indeed, is absolutely essential, to start us aright in the life-toil before us; but to suppose that it completes all that must be done for our intellectual or moral welfare, is absurd. The best part of man's education is then to come, and upon the manner in which each one uses for himself the arrangements made for him in his early life, will depend the character of his future. Much, too, is said about man's mind having reached maturity, and that he needs no more discipline or education:—A false idea, productive of much mischief to real mental improvement. There is no period, in the history of the mind, in which it is incapable of any farther progress, as long as the body retains its health. No man, who has lived to the age of sixty, in the constant employment of his mental faculties, but sees that he is every day acquiring greater powers, a greater control over what he does know, and an accumulation of new ideas. *It is never too late to learn.—Hartford Courant.*

### LEGH RICHMOND'S ADVICE TO HIS DAUGHTERS.

AMUSEMENTS. Plays, balls, public concerts, cards, private dances, &c.

Serious, consistent Christians, must resist these things, because the dangerous spirit of the world and the flesh is in them all: they are the "pomps and vanities of this wicked world," so solemnly renounced at baptism. To be conformed to these seductive and more than frivolous scenes, is to be conformed to this world, and opposed to the character and precepts of Christ. They who see no harm in these things are spiritually blind; and they who will not hear admonition against them, are spiritually deaf. Shun, my dear girls, the pleasures of sin, and seek those which are at God's right hand forevermore. You *cannot* love *both.*

Blessed be God, you have been kept far from those, who make such recreations their idols to wean their hearts from God. Never in any conversation speak lightly or triflingly of these subjects, as if you had not imbibed proper sentiments concerning them. Ever preserve the consistency of your parental house and principles.

### HOW CHILDREN MAY BE POISONED.

There are two opposite errors into which men fall respecting their children. One is to starve them, by giving them no instruction, leaving them entirely to themselves.

Another error into which men fall is that not of starving but of poisoning their children, and this is also as common, hard as it is to say it, as the neglecting of them. What is it but to poison our children to bring them up in mere secular learning, setting before them pleasures, honors and riches of this world as the prizes and rewards of knowledge. What is it but to poison them to give them merely heathen and classical knowledge, valuable as it may be in refining the mind, or calling forth genius and advancing the powers of the understanding, if all be not redeemed from the evil and malignity of sin, by the gracious, purifying and heavenly truths of the Gospel. What is it but to give them poison to train them up in this world's knowledge only, imagining that political economy, and arts, and science, can so change their moral character as to answer the great purposes of education. It may turn the love of pleasure from one scene to another. It may change the brutal into the Satanic; but it will never make that which is natural, spiritual; and raise that wisdom which is earthly, sensual and devilish, into that wisdom which cometh from above and which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

To feed them comprehends the whole of their education for a holy and happy life here, and endless glory hereafter.—*Rev. Ed. Bickersteth.*

### HOME SHOULD BE MADE PLEASANT.

Parents, if you would preserve your children from the snares of the world, and keep them unspotted by vice, make home a pleasant place. Greet them with smiles and kindly words. Be gentle in your admonitions, and let no useless reproaches or fretfulness on your part drive them from you. Sisters, if you would hold the hearts of your brothers, and exert a good influence over them, treat them affectionately, and let those graces which become you, so well manifested in the society of your gentleman acquaintances, be shown in like manner in the treatment of your brothers. And ye brothers, be kind to your sisters, for "not many may know the depths of true sisterly love." In after years, when a sister's society may no longer be yours, the memory of her affection will be a sweet solace. Parents and children, members of one family, make your home a pleasant one, "be kind to each other," for

"It is not much the world can give, with all its subtle art,
And gold and gems are not the things to satisfy the heart;—
But oh! if those who cluster round the altar and the hearth,
Have gentle words and loving smiles, how beautiful is earth."
*N. Y. Recorder.*

### FILIAL REVERENCE.

When Sir Thomas Moore was Lord High Chancellor of England, (an office second only in rank to that of Archbishop of Canterbury,) he was wont publicly, upon his knees, to beg the blessing of his father, who was one of the judges of the Court of King's Bench.

The loosening of the tie between parents and children is one of the worst features in our times. St. Paul calls the fifth "the first commandment with promise;" and certainly there is no duty which seems to bring its own reward so speedily along with it as the religious education of children. Let parents ponder well that fearful threat made by God to Eli: "Behold, I will do a thing in Israel, at which the ears of every one that heareth it shall tingle. I will judge his house forever, because his sons made themselves vile, and he restrained them not." (1 Sam. iii. 13.) And let children remember that no less alarming one: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Prov. xxx. 17.)

### ON SMOKING.

Of the three modes of using tobacco, *smoking* is that which seems to have insinuated itself most extensively among the youth of our community. Tobacco, employed in this way, being drawn in with the vital breath, conveys its poisonous influences into every part of the lungs. There the noxious fluid is entangled in the minute spongy air cells, and has time to exert its pernicious influence on the blood, not in vivifying, but in vitiating it. The blood imbibes the stimulant narcotic principle, and circulates it through the whole system. It produces in consequence a febrile action in those of a delicate habit. Where there is any tendency to pathisis and tubercular deposit in the lungs, debility of these organs, consequent on the use of tobacco in this way, must favor the deposit of tuberculous matter, and thus sow the seeds of consumption. This practice impairs the natural taste and relish for food, lessens the appetite, and weakens the powers of the stomach. As to the pleasure produced by it, it is, I believe, a well known fact, that a person smoking in the dark is often unable to determine whether his cigar is lighted or not.—*Dr. J. C. Warren.*

THE REWARD OF DILIGENCE. "Seest thou a man diligent in his business?" says Solomon; "he shall stand before kings." We have a striking illustration of this aphorism in the life of Dr. Franklin, who, quoting the sentence himself, adds, "This is true: I have stood in the presence of five kings, and once had the honor of dining with one." All in consequence of his having been "diligent in business" from his earliest years. What a lesson is this for our youth, and for us all!

STEP BY STEP. It is essential to have a definite aim and purpose in our whole life; it is equally necessary to have a definite aim and purpose in every day's work. The great end of all can only be attained through an infinite series of lesser ends, as the steps that lead to it. And these lesser ends must be pursued with vigor and with consistency, or there will be no real progress.

A GOOD INVESTMENT. Dr. Franklin, speaking of Education, says: "If a man empty his purse into his head, no one can take it from him."

THE PARENT ABOVE THE STATESMAN. Lord John Russell was one day not long since, observed in front of Mr. Maule's house at Birnam, enjoying himself with his children, in sending up paper balloons into the air, and chasing them over the lawn.
*North British Mail.*

## Miscellaneous Readings.

### THE GREAT INDUSTRIAL EXHIBITION OF 1851.

The London papers contain an engraving of the building now erecting for this, the World's Great Show. It is to be composed, principally, of glass and iron, and will be 1848 feet long, and 408 feet broad, covering 18 acres of ground. The roof will be supported by 3,230 hollow cast-iron pillars, from 14 to 20 feet long, each of which is a water conductor from the peculiar-shaped roof, which is composed of a succession of low ridges of glazed sash, which conduct the falling water into numerous wooden gutters, which discharge through the supporting pillars. The centre of the immense structure is crossed by a transept 108 feet high, enclosing a row of large elm trees that stand in the way, but are too large to be removed, and must not be destroyed. The glass used will weigh 400 tons, and covers 900,000 superficial feet. The roof and south side will be covered with canvass to break the glare of the sun, which would otherwise be intolerable, even in smoky London. Besides the ground, walls, and roof, to exhibit articles upon, there will be a gallery 24 feet wide, nearly a mile in length, which can be increased if necessary. The cost of the building completed, is about $750,000. The cubic contents of this largest room ever built in the world, will be 33,000,000 feet. It is to be amply ventilated, but what provision is made for warming it, does not appear. The space allotted for exhibition of articles from the United States is 85,000 superficial feet, which, large as it appears, will be found too small. Any information required by those desirous of becoming exhibitors, can be obtained from the Central Committee, at Washington.

### FUNERALS IN GREAT BRITAIN.

There is scarcely one in a thousand who has any just idea of the amount annually lavished upon funerals in Great Britain, or of the extraordinary fact that joint stock burial companies exist there, and declare excellent dividends.

In 1843, at the request of her Majesty's principal Secretary of State, for the Home Department, Edwin Chadwick, Esquire, drew up "a report on the results of a special inquiry into the practice of interment in towns."

Mr. Chadwick states that, *upon a moderate calculation, the sum annually expended in funeral expenses in England and Wales, is five millions of pounds sterling,* and that four of these millions may be justly set down as expended on the mere fopperies in death.

Evelyn says, that his mother requested his father, on her death bed, to bestow upon the poor whatever he had designed for the expenses of her funeral.

Speaking of this abominable misapplication of money, a writer in the London Quarterly Review, Vol. 73, p. 466, exclaims—"To what does it go? To silk scarfs and brass nails, feathers for the horses, kid gloves and gin for the mutes, white satin and black cloth for the worms. And whom does it benefit? Not those whose unfeigned sorrow makes them callous, at the moment, to its show and almost to its mockery—not the cold spectator, who sees its dull magnificence give the lie to the preacher's equality of death—but the lowest of all low hypocrites, the hired mourner," &c. It is calculated by Mr. Chadwick, that £60 to £100 were necessary to bury an upper tradesman—£250 for a gentleman—£500 to £1500 for a nobleman.

### PROPORTIONS OF RICH AND POOR.

In a paper read by Mr. Porter before the British Association, he shows that it is altogether a mistake to suppose that the rich are growing richer, and the poor are becoming poorer in this country, for there is abundant evidence of a much larger increase in the numbers of the middle classes than of either the rich or the poor. He states that between 1831 and 1848 there was a great proportionate increase in the number of small dividends paid at the Bank of England to the holders of money in the funds. Also that the incomes from trades and professions above £150 a year, which paid income tax, only amounted in 1812 to £21,247,621, whilst in 1848 they amounted to £56,990,224; and that the incomes below £500 a year had increased several millions beyond any other class of incomes. Further, that the personal property on which probate duty was paid, increased from £14,757,420 in 1811, to £44,318,721 in 1848,—of which the increase was chiefly in the smaller properties. The conclusion of Mr. Porter is justified by these figures, and it is one that should remove the popular prejudice on the subject—a prejudice that is equally painful and mischievous.—*English paper.*

BRUSSELS LACE. The spinning of the fine thread used for lace-making in the Netherlands, is an operation demanding so high a degree of minute care and vigilant attention, that it is impossible it can be ever taken from human hands by machinery. None but Belgian fingers are skilled in the art. The very finest sort of this thread is made in Brussels, in damp under-ground cellars; for it is so extremely delicate, that it is liable to break by contact with the dry air above ground; and it is obtained in good condition only when made and kept in a humid, subterraneous atmosphere. There are numbers of old Belgian thread-makers, who, like spiders, have passed the best part of their lives spinning in cellars. This sort of occupation naturally has an injurious effect upon the health, and therefore to induce people to follow it, they are highly paid. No wages will compensate for the loss of health or character.

CHURCH ARCHITECTURE. In the Church of Christ the building is not the candlestick, much less the candle. But conquerors, kings, and priests, inflaming the imagination by imposing structures have continually imposed on themselves and on others a delusion, the more to be lamented, because, although Christianity cannot but be the parent of fitness and propriety in all things; yet in this so called sacred architecture, a style is too often adopted which, with all its intrinsic glories, is, relatively to its professed purpose, as inconvenient as it is ostentatious.

VICINITY OF NEW YORK. A great number of mechanics in New York have formed an Association to purchase 250 acres of land, within forty minutes ride of New York, which is to be divided in quarter acre lots, for their buildings. This is a good plan—one which we recommend. Every man should endeavor to get a homestead as soon as he can, for it is not possible for mechanics to pay the rent for anything like a decent house in the city.

## Agricultural Department.

### SUGGESTIONS FOR FARMERS.

Here are two or three excellent suggestions by a correspondent of the Germantown Telegraph. They are not only valuable, but just in season:—

If you have any bean straw, do not permit it to be wasted, but feed it to your sheep. These animals are remarkably fond of it, and will partake of it freely when they refuse the best English hay, or even grain. It is sometimes passed through a chaffing machine, and fed to them while suckling their lambs; but I consider this superfluous, as I have never yet known them to refuse it even when they have been too sick to partake of other food. Mouldy beans, may be cleansed, freed from their disagreeable odor, and rendered excellent feed for sheep, simply by pouring hot water over them. If not very strongly tainted, they may possibly be rendered fit for culinary purposes.

PEAS that are "buggy" make an excellent feed for swine. The nutritive matter contained in the pea is greater, per pound, than that of any other vegetable, and when ground into meal, or mollified by soaking, it becomes one of the best articles for fattening swine possible to be obtained. Peas which have "bugs" in them, are utterly unfit for human food; and there is no disposing of them in the market; so that, all things considered, their appropriation in this manner, is the most economical that can be devised.

YARDS. See that all your yards are now replenished with some substance that will absorb and retain the liquid excrement voided by your animals during the fall and winter. It will subserve a double purpose—furnish a good bed for the animals to repose on before the snow falls, and during the cold chilling nights of the later autumn, and supply an excellent manure for your field crops in the spring. More attention should be accorded to this subject, and I trust farmers will soon awake to fresh application of its importance, and graduate their course accordingly.

### ESPALIERS.

Judging from our own experience, and what we have seen of espaliers in the United States, growing fruit trees in this form, as a general rule, may be considered a failure. They do well in the cool, moist climates of Northern Europe, but an American sun is too hot for them. We have often watched the different effects of the sun upon espaliers and standard trees in the same exposure. The espalier presents, with its trained top, little surface to benefit from the copious dews of summer, nor can its leaves usually give much shade to the branches, and none at all to the trunk. Hence, almost immediately after the rising of a clear sun, the little dew on the leaves is absorbed, and the trunk and branches are exposed all day to its fervid heat. Shrivelling of the trunk and branches, cracking of the bark, and various diseases follow, from which the better moistened and shaded standard is entirely free. This presents a large surface to the falling dew, and what is not absorbed by the leaves during the night for the benefit of the tree, is very gradually dissipated by the morning sun. The thick leaves of the top, then, are a protecting shade to the branches and part of the trunk all day; and thus standards are much better guarded from the extremes of heat and cold, of drouth and wet, than espaliers.—*American Agriculturist.*

### DWARF CHERRY TREES.

The plan of raising dwarf fruit trees in gardens where the proprietor has but little room to spare, and yet is desirous of having a variety of fruits, is getting into general use. Thus, the pear is dwarfed by being grafted on to the quince roots, or on to the mountain ash, swamp pear, &c. The apple, by being engrafted on to the paradise stock, and the cherry by being engrafted on to the *mahaleb* stock. The mahaleb is a foreigner. We have thought there was no particular necessity of sending abroad for a dwarf stock on which to engraft the cherry for dwarfing. We have a variety of dwarf cherries that grow well in this State, that would probably be as good or better than the mahaleb. There is the little wild red cherry, (*Prunus Obovata,*) that grows abundantly on our hills and mountains in Oxford, and other frontier counties. There is the common black *choke cherry,* (*Prunus Borealis,*) that grows in all parts of the State; and then there is the low trailing sand cherry, (*Prunus Depressa,*) abundant about the sand bars and margins of the streams in Aroostook county, and sometimes found in Kennebec. We have no doubt that either of these would make as good stocks for dwarfing the common cherry as any in the world.—*Maine Farmer.*

HORTICULTURE. God first planted a garden; and indeed it is the purest of human pleasures: it is the greatest refreshment to the spirits of many, without which buildings and palaces are all but gross handiwork.—*Lord Bacon.*


## ADVERTISEMENTS.

### Chase's Common School Arithmetic.

DURING the two years that this work has been published, it has won its way extensively into use in all the different grades of schools in which written arithmetic is taught; and it is universally conceded by those teachers who have thoroughly tested it in the school room, that it has no equal among the almost innumerable number now before the public. Its superior excellence consists in the *simplicity and conciseness of its definitions and rules. Philosophical Arrangement, original and improved methods of operation,* the number and variety of its examples, and thoroughness of the system.

It contains more of purely arithmetical matter than any of the school series of written arithmetics do, and thereby saves purchasing two or three books. And it is the only arithmetic in which *valuable improvements* have been made throughout the entire system.

A large number of testimonials from the best teachers in this country have heretofore been published. The following is from the pen of the recent teacher of mathematics in Worcester Academy; who is thoroughly acquainted with most of the arithmetics now in use.

WORCESTER, July 20th, 1850.

Messrs. A. HUTCHINSON & Co.:—My first examination of Chase's Common School Arithmetic was quite cursory, and did not impress me very favorable with its excellence. A second examination convinced me that its merits will not be seen by a superficial observer; and the use of it in the recitation room for a year, confirms my opinion. I do not hesitate to recommend the work as the best text-book on the science of Arithmetic, with which I am acquainted.

EMMONS P. BOND,
Ass't Teacher of Worcester Academy.

COPIES FOR EXAMINATION FURNISHED GRATIS.

Published by A. HUTCHINSON & CO., Worcester, Mass., and sold by all the Booksellers.

N. B. As a book of reference for Professional men, Mechanics and Farmers, and for the use of pupils who wish to advance beyond any of the text-books in Arithmetic heretofore published, the new work, recently published by E. H. Butler & Co., Philadelphia, entitled, "Arithmetic Practically Applied," by Hon. Horace Mann, L. L. D., and Pliny E. Chase, A. M., author of the Common School Arithmetic, is the only work extant.

Sold, together with School Books of all kinds, by A. HUTCHINSON & CO., No. 71 Main Street, Worcester. 35 s tf—41

NEW SCHOOL BOOK AND STUDY.

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A SYSTEMATIC Text Book of ORTHOEPY and ORTHOGRAPHY; or Manual of Reading and Writing, for Schools and Academies. Fitted as a SUBSTITUTE FOR THE SPELLING BOOK; or a Companion of any series of Reading Books, Speakers, Composers, Grammars, &c. [illegible] Fonetisation in a concise form; together with all the elements of Speech [illegible] under the auspices of the Dukes County Educational Association, to supply a desideratum, and to compete with other books. By S. S. Goodenow, A. M., former Principal of Bath Academic High School.

For sale, $2 per doz. at No. 100 Washington St., by
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NEW SINGING BOOK.

### The "New Carmina Sacra."

PERHAPS no book of Church Music has had so extensive a circulation in this country, as the Carmina Sacra; and even now, when the press teems with productions more or less fresh, the work holds on its way, and is probably more used in the churches than any other single work. Yet some portion of the tunes in the Carmina Sacra, being found less generally useful than might be desired, a thorough revision of the whole work was some months ago undertaken upon [illegible]

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N. B. There will undoubtedly continue to be a demand for the original Carmina Sacra, that work will be published unaltered as heretofore. WILKINS, CARTER & CO., Publishers,
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THE author has been employed on this work several years, and has visited Europe, to select from the classical compositions of the Old World; he has also corresponded with most of the eminent composers of this country, and procured several of their more choice and popular compositions.

The work comprises the most complete and *the largest Collection of Church Music ever published*, set in new and elegant type, and all its features have been perfected with the greatest care, and under the immediate supervision of the author. There are more tunes adapted to occasions of public interest, such as *Installation, Dedication, Ordination, Burial of the Dead, Thanksgiving, Opening and Close of Service, Christmas,* &c., &c.

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E. H. WILCOX, Proprietor.
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**Or how to wash Clothes without Machines, Washboards, or Pounding Barrels, Rubbing Unnecessary.**

BY MADAME BEAVELT, PATENT FRENCH LAUNDRESS.
Seventh Edition Improved—The Most Popular Work Ever Printed. 32,000 Copies Sold in Six Months.

THIS Work is really the most useful to Housekeepers of any ever issued. It gives plain instructions about Laundry matters, that enables one person to do a large family washing in a very short time, without using pounders, rubbers, machines, acids, turpentine, ammonia, camphene, or other offensive articles. It banishes all WASHING DAY TROUBLES, and makes the once dreaded day of suds and scolding as pleasant as any. It improves the appearance of the clothes, renders them as white as snow, tears off no buttons, no skinning of fingers, requires no hard labor, and saves all wear and tear. The pamphlet also instructs persons how to WASH CALICOES or cotton prints WITHOUT FADING. Also how to make starch, and CLEAR STARCH LACES, CAMBRICS, &c. and how to IRON them in the FRENCH style. Also how to renovate velvets, clean kid gloves, remove mildew from linen, grease spots, stains, &c. &c. These are the greatest and most valuable discoveries of the age. My method is adopted by all the large hotels, laundry establishments, steamers, first families, &c. &c. The instructions are so plain none can mistake them. The articles used are all safe, agreeable, cheap, and can be obtained any where for a few cents. My plan is the cheapest and BEST IN THE WORLD.

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PROOF FROM THE COUNTRY.
Extracts from letters received by Madame Beavelt.

Baldwinsville, N. Y. May 19, 1850.
"I have tried your way of washing, and think it is the easiest way that can be got up." ELIJAH ARMSTRONG.

Woodstown, N. J. May 27, 1850.
"My wife is much pleased with your method of washing on account of the great saving of labor and the better appearance of the clothes." DAVID DAVIS.

LADIES LIKE IT.

East Wareham, Mass. May 23d, 1850.
"I have tried your method of washing, and am very much pleased with it. It is better than I expected. On account of ill-health, I had been unable to do my family washing until I procured your circular. Now I do it with ease. I recommend your plan to all my neighbors." Mrs. RUFUS E. HOLMES.

Somers Point, N. J., May 28, 1850.
"I have tried your system of Washing, and am perfectly satisfied that it will do all you say in your advertisement."
Mrs. R. ORUM.

CLERGYMEN RECOMMEND IT.

Madame Beavelt.— Chili Center, N. Y. Aug. 19, 1850.
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"Madame,— Havanna, Mason Co., Ill., Aug. 23, 1850.
We have tried your System of Easy Washing, and find it to do well. We think all will like to adopt it."
Rev. SAMUEL SMITH.
Rev. WM. ELLSWORTH.

Springfield, Ohio, Aug. 26, 1850.
"I have tried your System of Easy Washing, and find it to be all you recommend it." ROBERT REED.

Annville, Penn., June 5, 1850.
"We have tried your recipe for washing, and it has not our most sanguine expectations. We must admit that it is a great valuable recipe." W. L. ASHMEAD.
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IMPROVEMENT IN HOUSEKEEPING.

Warrenton, Va., July 22, 1850.
"I am very much pleased with your plan of Washing, and should like to see it in general use as a great improvement in Housekeeping." WILLIAM HELMS.

Thousands who have tried it, could be named, but space is too costly in this paper to add more.

To avoid imitation and counterfeits, be sure to direct your letters to Madame BEAVELT, Patent Laundress, 41 Ann street, New York. Postage paid, and the pamphlet will be forwarded by the first mail. Thousands are sent by mail every month. No person can sell this work without written authority from the Holder of the Copyright. Price $1 per copy. State what paper you read this advertisement in. 4mos—36

### Consumption! Consumption!

DR. FIELD, (member of the Mass. Med. Society,) believing in the *Curability of Consumption*, will continue to devote himself to the Examination and treatment of DISEASES OF THE THROAT, HEART AND LUNGS; also, to DYSPEPSIA AND LIVER COMPLAINT as being often connected with consumption, and frequently are the cause of it. Office hours from 9 to 2. 123 Court Street, Boston, near the Revere House. GEO. FIELD, M. D.
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Diseases of the *Eye* and *Ear* treated. 37 3m

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Dr. H.'s dependence in performing his cures, is, having the patient under his immediate care. Those who wish for Dr. H.'s medicines, and cannot place themselves under his care, can have his medicines by sending a minute description of their case, giving all the particulars.

Dr. H. will guarantee to benefit patients more, in from 4 to 6 weeks, than any cold water institution in our country can do, in from 4 to 6 months. And, the patient will save 75 per cent. of the expense; and the same, in time, by applying to Dr. H. His applications never do injury. As the cold water institutions are now conducted, they are nothing but "humbugs" upon the public. Dr. H. uses cold water in all proper cases, and in all cases where it will assist him in his practice, in the like manner it is used at the Hydropathic Institutions. He admits that they benefit some, but injure more than they cure; which he can show, by letters he has received from those that have been under the treatment, and statements given to him. Patients can be accommodated in the house where Dr. H. has his rooms, with good rooms and board at $3 per week.

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STAINED, Cut, and Ornamental GLASS, of various Colors, and in a great variety of patterns, drawn expressly for Side Lights, Church, Steamboat, Ships and other Ornamented Windows. Lead en and Metal Sashes made to order. Ground and Enamelled Glass by the Wholesale and Retail.

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*References*—President and Professors of Dartmouth College, N. H.; Benj. Greenleaf, A. M., Bradford; Dr. Truman Rickard, Woburn; G. Tenney, (Teacher,) Lawrence; Hon. G. Denny, President Granite Bank; Mr. D. Denny, President Hamilton Bank; Rev Hubbard Winslow; John Philbrick, A. M., Master of Quincy School, and Editors Puritan Recorder, Boston.

Applications should be made to the Principal. 3is 2os—44

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## Religious Articles & Selections.

FOR THE PURITAN RECORDER.

### MISSIONARY REMINISCENCES—NO. 2.

We are now approaching Constantinople. We have passed by the island of Mitylene, anciently Lesbos, and entered the straits of the Dardanelles, the famed Hellespont of the Greeks. On the eastern shore we were shown the place where "Troy was," but is not; for scarcely a vestige of it can now be found. Passing through the sea of Marmora, we came in view of the Turkish capital. Shall I stop to speak of the splendid prospect that meets the eye as one enters the harbor, the vast amphitheatre he finds himself in, with the city proper on his left, Scutari on his right, and Pera and Galata in front, all covered with tile-roofed houses and shops, gaudily painted barracks, and magnificent mosques, with their domes rising one above another, and set off with from one to six lofty white minarets? The reader has heard of all this before; and a cold snowy day, and the misery of seasickness, left me little heart to stand and survey beauties.

We were there cordially welcomed by another missionary band. We tarried with them about five months, and were there initiated both into the missionary work and the Turkish language. That mission was then but in its infancy. Their labors were mostly devoted to a flourishing school they had in Pera, and to religious conversation with visitors of the school, and others, as occasion might offer. There were no Protestant Armenian churches then; and but very few among that people who gave evidence of piety.

If I should undertake to describe Constantinople, or tell all I saw there, I should not get to the end. It would be like threading the narrow, crooked streets of that same city; they have no termini, but one goes into the other *ad infinitum*, and the unpractised pedestrian, after some hours hard travelling, comes out, like people lost in the woods, to the same spot from which he started.

And what are the streets of a Turkish city? Do not imagine, that, when you step upon the wharf,—provided you can succeed in landing, from the light rolling *caiks* that has brought you from the steamer, without plunging into the water,—you will set foot upon nicely wrought flag-stones, and pursue your promenade upon smooth, clear sidewalks. Constantinople is a beautiful city to look upon from without, but when in the streets—alas! the glory is departed. I have called them narrow and crooked,—it is well that they are, that you may not perceive too much at once of the dirt and filth with which they abound. The pavements are of large stones, rough and ill-shaped; a gutter is generally left in the middle of the street. But they have one advantage,—your ears are not stunned with the rattling wheels; if a little snow falls, you have not at the crossings to run for life to escape the swift-flying sleighs. You may plod on your way at a slow and solemn pace, with no crowd behind to hurry you along. That is the usual mode of walking and moving in Turkey.

The City of Constantinople has long been, and will doubtless long remain, one of the most important cities of Europe. In the hands of a people like the Anglo-Saxons, it would soon surpass London, in every thing that gives importance to a city. It has one of the finest harbors in the world; and is made by its situation the key of eastern Europe and north-western Asia. Perhaps there is no city where can be found congregated together the representatives of so many nations. It is the Babel of the modern world. Turks, Greeks, Armenians and Jews, are equally the natives of the land. Add to these, Georgians, Circassians, Koords, "Parthians, Medes, and Elamites, and the dwellers in Mesopotamia," as a deputation from the Asiatic tribes and nations; the Syrians, Arabs, and people of the Barbary States, from the South; Italians, Maltese, French, Spaniards, Russians, and English, as a tribute from Europe, and last, though not least, Yankees from the new world. If one meets there one of his own countrymen with whom he is not acquainted, they are as likely as not to fall to conversing in some foreign language, till they find at length it is quite as convenient to speak their own native tongue.

I shall detain the reader with a brief description of two things among the many that attract the notice of an American traveller, and one of them is the bazaar. The bazaars of Constantinople, answer, for that city, the same purpose that shops in Washington Street do for Boston. This is only to a certain extent however; for, though it is an eastern city, our metropolis far surpasses it, in the out-of-door exhibitions of elegance and finery. But to make Washington Street a bazaar, you must narrow it one half,—though none too wide now—reduce the size of the stores in proportion, take off all upper stories, and have the stores on one side connected with those on the other, by a roof extending over the street, like the covering of a bridge, and having in it sky-lights just sufficient to produce an agreeable twilight within. And then, instead of going in doors, we must have open stalls, and shelves full of commodities, whether dry goods, fruits, or hard ware, in plain sight to the passers by. The shop-keeper must be seated cross-legged, having a large portion of his goods within reach. Suppose you stop to purchase something at a stall,—three or four other shopkeepers in the vicinity of it must hail you to turn about and purchase of them. If you call for an article, the owner is bound to ask twice or three times its value; to which you must reply by offering about half the value. As he descends a little in the price, you will ascend in your offers. If, in process of time, you meet together, the purchase is made. This desirable event may occurr in less than an hour, if the thing to be bought is a trifle; but in important cases, parts of several days may be consumed in the negociations. Such, among the Turks, is the most approved method of trading.

The other subject I designed to speak of, is that of their cemeteries. The Turks seem to have very litte respect or veneration for the depositories of their dead. Little patches of burying grounds may be seen in different parts of the city and its suburbs. There are two larger grounds in Pera, containing one, two, or three acres, and the other still more. These are made public ground, for their ordinary walks and holiday amusements. Most of their cemeteries are thickly planted with cypresses; a tree that has considerable resemblance to the cedar, but is of a darker hue. These, when seen at a distance, wear a very melancholy aspect. There is an immense cemetery north of Scutari, constituting, above ground, a large forest of cypress, and beneath a necropolis—a city of the dead, more populous than the city of the living. And it was to me a sad reflection, as I walked through it, that every one of those who sleep there, folded in the arms of death, left the world ignorant of the way of life, and having nourished, no doubt, to the last, a rancorous hate for the name and religion of Jesus of Nazareth.

While at Constantinople, I took an excursion to the city of Broosa. That missionary station had been formed some two years before. The brethren there had made a promising beginning in their work. The scenery around Broosa is exceedingly romantic. Very near the city, was the Asiatic Olympus, with cafes and fountains here and there on the mountain side. The opposite side of the city is bordered by olive yards, with an extensive plain beyond. On this journey, I had several exhibitions of the character of the Greeks in Turkey. The boatmen that rowed us across the sea of Marmora, were of that nation, and they gave us a fair specimen of the noisy chattering, for which they are noted above all the noisy people of the east. While at the house of one of the mission families, a Greek domestic was taken very ill. Three priests were accordingly summoned to her bed-side, with

be done of this sort, in a question that involves the fate of man's immortal being? Where everything is at stake, shall I bargain all without inquiry? Wilfully blinding my own eyes, shall

time, would doubtless have been readily granted. This obstacle is now so far removed, that we may well hope, at the approaching session,

and you will have the double pleasure of reading the paper and hearing it read. If your neighbor borrows your paper, and don't return

panying rewards. For man, effort is the appointed condition of almost all good, and labor the necessary means to almost all excellence,

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